

# DESTINY

*The Magazine of National Life*



HONOR THE LORD

*"So Shall Thy Barns Be Filled With Plenty"*

©{ PAGE 291 }○

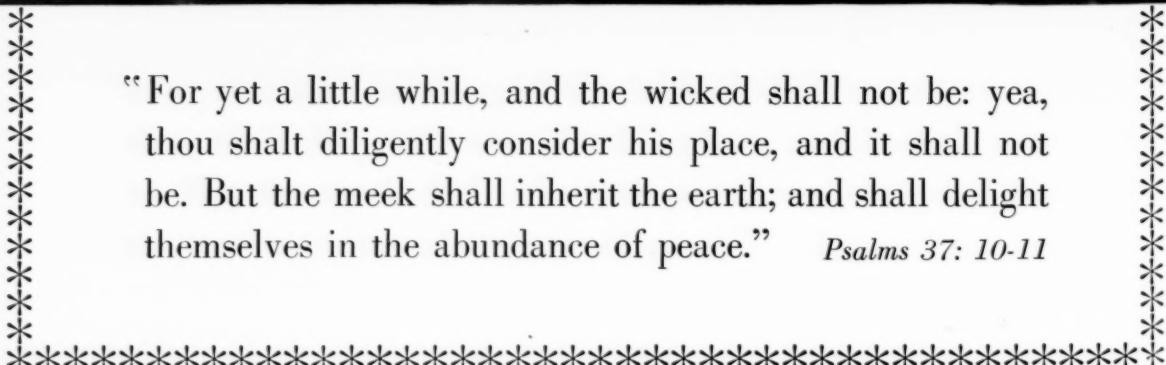
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## His Covenant of Peace

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“For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” *Psalms 37: 10-11*



# ENDURING PROSPERITY

*Men labor so that they may acquire wealth, for material abundance is a goal that many strive to attain, although few are able to reach it to their entire satisfaction. Yet God in His providence intended that all men should prosper in the work of their hands.*

WHAT, THEN, is the great hindrance that has consigned multitudes to a bare existence in a world that can produce in abundance all the needs of its inhabitants? Is it not the refusal on the part of mankind to obey laws which, if kept, would assure both national and individual prosperity? There are such laws and they will be found in the Bible, placed there by Divine command so that men may know the good and perfect way that will assure continued prosperity.

Solomon, called the wisest man who ever lived, admonished all who desired to prosper, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3: 9-10). Ferrar Fenton translates this, "Pay respect to the Lord from your wealth. And the first fruits of all you produce, Then your barns will be full of your crops, and your stores will be bursting with fruit."

That this is no idle advice is made clear by God Himself, who chides His people for neglecting these requirements when through Malachi He asks: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3: 8-9).

God then issues a challenge: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

Think for a moment what this would really mean! If God's people would give heed to the admonition to honor the Lord with their wealth and with the firstfruits, or a tithe, of their increase, He would, in turn, fulfill this promise and pour out a blessing of abundant prosperity.

But in order to qualify as a recipient of such Divine favor, the gift must be the willing offering of those who are righteous and sincerely desire to conform with His will. Evil men could not expect, nor would

they receive, a Divine blessing by merely tithing their income, for the attitude of the individual paying his tithe is observed by the Lord who looks with favor upon those whose first thought is to honor Him. More important than the gift is the spirit of the giver. All who give in the true spirit of thankfulness to God for His mercies demonstrate in their activities a life devoted to His service.

Only the effectual fervent prayer of a righteous man availeth much, James tells us (James 5: 16). God does not answer the prayers of evil men until they turn from their unrighteousness. Also, it is only the gifts of those who are righteous that can be used to prove the Lord and bring forth the promised blessings. Otherwise, through money, evil men would be in a position to purchase Divine favors.

Malachi records the words of those who found no satisfaction in obeying the Lord or from tithing their increase. They said, "It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" (Mal. 3: 14). Because they were evil in their hearts, they pointed to the prosperity of the wicked and called it folly to serve the Lord and honor Him with their wealth.

"However, those who reverenced the Lord, spoke to one another, and sought the Lord, and listened, and signed an agreement of remembrance before Him to reverence the Lord, and think upon His Name. Then the Lord of Hosts said to me;—'These shall be Mine at the time I collect a treasure, and I will be kind to them, as a man is kind to his son who serves him. Then you will return and distinguish between the righteous and the wicked, between who serves God, and who serves Him not. For be assured the day comes that will burn like an oven, when all the cruel, and all who practice vice, will be stubble, and will be burnt in that coming day,' says the Lord of Hosts, 'Nor root nor branch shall be left'" (Mal. 3: 16-19, Ferrar Fenton Trans.).

For a fleeting moment the wicked may seem to prosper, but the righteous who honor the Lord with their substance are assured of His enduring benefits and the blessing of unending prosperity.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

# FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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*This Month's Cover*  
Vermont Dairy Farm

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

Editor: HOWARD B. RAND

# DESTINY

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# DESTINY

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## THE MARCH OF HISTORY

### GOVERNMENT BY TREATY

MANY, INCLUDING THE PRESS, have ignored the real danger confronting our nation through adherence to the United Nations and the acceptance of its conventions. American citizens are so confident that the Constitution of the United States is the supreme law of our land that they are not alert to dangerous moves that may lose for us the guarantees and protection it now provides for our citizens.

Just how can this protection be lost by adhering to the United Nations? It is through the ratification by the Senate of United Nations' conventions. Under rulings governing treaties the acceptance of such conventions will make them the supreme law of our land, for treaty laws are given such a standing.

If, for instance, the United Nations adopts as an instrument of international regulation certain controls over freedom of the press and speech, if ratified by the Senate, it would become the supreme law of our land even though our Constitution declares in Article I of the Amendments:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

This is so because our Constitution also declares in Article VI:

"This Constitution, and the Laws of the United States which shall be made in pursuance thereof; and all Treaties made, or which shall be made, under the authority of the United States, shall be the supreme Law of the Land; and Judges in every State shall be bound thereby, any thing in the Constitution or Laws of any State to the contrary notwithstanding."

The enemies of our way of life are well aware of this provision in our Constitution which can nullify through treaties the protection elsewhere provided in that Constitution when such treaties are ratified by the Senate. Knowing this, they are moving with this end in view. Instead of

an instrument of freedom and peace, the UN is being used to forge chains to bind and enslave our nation.

Col. Robert R. McCormick, editor and publisher of the *Chicago Tribune*, in an address delivered over the Mutual Broadcasting System, pointed out that the genocide convention adopted by the United Nations and sent to the Senate by President Truman would render illegal a great deal of standard literature, including the New Testament. He also said:

"We can lose such rights as freedom of worship, freedom of speech, freedom of peaceful assembly if the Senate ratifies as a treaty the covenant on Human Rights.

"It is plain that 40 of the 60 United Nations countries do not subscribe to our ideas of constitutional government, and many more are uncertain, and that any agreements that they can reach will be utterly destructive of our way of life. They are all the more willing to do this because treaties do not become law in any of them. It is equally plain that all informed people who support the United Nations plan just that."

We have often been asked how it would ever be possible for persecution to arise in our land whereby freedom of worship, speech and the press would become non-existent. The above quotation should give at least one answer as to how this could be brought about. The seeds of treason are even now being planted in our midst through the United Nations and we should get out of this ungodly, subversive and dangerous organization at once. If we fail to do this, and soon, we shall have no one to blame but ourselves for the loss of freedom and liberty destroyed through the subtle wording of covenants which we are expected to ratify as treaty obligations.

The ultimate objective of powerful forces back of the UN is world government which, instead of bringing peace to the world, will regiment and control all people, keeping them in subjection to a despotic rule that will eclipse anything now endured by the unfortunate peoples who are at present living under the domination of the Kremlin. It was pointed out in "World Government," DESTINY for December 1949, that if this objective is attained:

"The world would then become subject to the terrorism of absolutism in government and there would be no place anywhere where men might flee to escape. World conditions would be far more intolerable than they are now behind the iron curtain.

May the Senate of the United States be alert and place the Constitution of the United States and the welfare of our people above the ratification of any treaties. Why should we ratify laws that will destroy our way of life and enslave our nation? At this critical period in our history Congress is charged with a tremendous responsibility. The course pursued by that body will either save our nation from destruction or write the epitaph on the gravestone of a way of life whose freedom and liberty will have perished from the earth. If that happens, a great people will have been done to death by their representatives, who failed in their duty by succumbing to the pressure of invisible rulers of a hidden empire \* seeking to control our nation and dominate the world.

### VICIOUS LEGISLATION

THE AMERICAN PEOPLE are vulnerable to attack through the careless enactment of vicious laws by Congress. In addition to present moves to establish controls over rents, food, loans and construction, a move is on foot to license all business activities. Although this move has been defeated for the present, there is no reason to believe its proponents will not try again. Of all the proposed legislation this is the most deadly, for to license business would be to place every man in business at the mercy of the bureaucrats. Any businessman who opposed their power could be immediately disciplined by having his license suspended or revoked. Individual liberty and freedom of action under such circumstances would become a thing of the past.

Since the inauguration of the New Deal in 1933 our nation has moved relentlessly on toward complete centralization of administration. The Truman Fair Deal has carried on where the Roosevelt New Deal left off, and with an assumption of authority by the executive that would have brought about the impeachment of the president in an earlier period in our history.

Without the consent of Congress today our armed forces are committed to fight in foreign lands. When it serves their purpose, the party in power, through executive authority, finds ways and means to nullify the acts of Congress, while the people's representatives do nothing about it. The natural question that arises is, Are we so dominated by hidden forces within that the will of the people can now be flouted with impunity?

As we watch these developments there comes to mind a statement in a document which the march of events is proving to be the actual blueprint of a diabolical plan:

"We will create a strongly centralized administration so as to grasp all the social forces in our hands. We shall mechanically regulate by new laws all the activities in the political life of our subjects. These laws will eliminate one after another all liberties and freedom."

Step by step this directive has been followed until today we are on the verge of losing all our liberties, with a strongly centralized administration moving under cover of a created national emergency to enact the laws necessary with this

\* See "The Iniquitous Empire: A Great Mystery," DESTINY for March 1950.

end in view. President Truman is a tool, either willingly or unwillingly, in the hands of advisors who seem to know exactly what they are endeavoring to accomplish. In DESTINY for January 1944, referring to the above document from which we have just quoted, we said:

"If the Protocols are untrue, a golden opportunity is before our brethren of Judah to destroy their effectiveness by sponsoring an edition with a running comment, pointing out the absurdity of the claim made for them as the secret findings and plans of the Learned Elders of Zion."

At the time we offered our assistance in order to give wide publicity to such a running comment that would show the program advocated by the Protocols to be false—if it is false. That was seven years ago and no one has come forward with concrete evidence to disprove the fact that the events of the past years are being carried out in conformity with the directions given. It would be interesting to see how those who object to these directives being made public would explain how it happens that the program set forth for destroying industry is an accurate appraisal of what is actually occurring:

"We will force up wages, which, however, will be of no benefit to workers, for we will at the same time cause a rise in the price of prime necessities."

Does this directive account for Truman's reluctance to hold wages down? Are his advisors counseling increases in pay in line with the spirit of these instructions? We have witnessed radical and often Communistic agitation back of moves for increased wages, but it is not so clearly seen that behind these agitators are the invisible rulers of the hidden empire working to destroy private enterprise upon which the freedom of our people rests today.

High prices are also a part of the government program today. In the *Consumers' Research Bulletin* for July 1951 the statement is made that customers should remember that the government does not really want prices to be lower. In *The Economic Role of the State* by William A. Orton, the author shows that, although there is much talk of new government controls to keep prices down, actually government action and public money have been directed to keeping them up. A long list of the prime necessities of life is then given, all of which are essential items in our daily living, the prices of which are supported by government action.

The entire program set forth in those secret instructions is being followed in almost minute detail. If Congress becomes so foolish as to grant the ultimate controls now being sought, the enslavement of the American people will become complete in the very near future.

### OUSTED FOR CHEATING

NINETY CADETS HAVE been dismissed from West Point for cheating in the classroom, violating the honor code. President Truman announced through a spokesman that he was very much concerned about the disclosure of this deplorable situation.

There is no defense for dishonesty, whether in the school classroom, in business or in politics. However, if all those involved in similar departures from the code of honor were likewise dismissed, many a political office would be vacant in Washington today.

We do not condemn the dismissal of these young men;

rather, we would recommend the same kind of action for all public servants and those holding positions of trust everywhere in our nation who have failed to adhere to high standards of morality. Unethical conduct in office should be grounds for immediate dismissal. The misrepresentation of facts to the public and the failure to impartially enforce the law are certainly as morally wrong on the part of an official who has taken the oath of office as cheating in the classroom. Deceit and fraudulent practices are becoming the stock in trade of many officeholders and guilty officials should be removed from office if a genuine improvement in the nation's morality is to be made.

The present exposure of cheating at West Point is merely indicative of a general condition of moral laxity that reaches even into high places at Washington. The power of appointment vested in the President has been abused again and again by placing in political office those whose only motive in the acceptance of public office seems to be for personal advancement and financial gain. It was brought out by news commentator Bill Cunningham in *The Boston Herald* for August 8, 1951 that there is evidence that favorable Congressional appointments to Annapolis and West Point have been subject to procurement through financial deals suspiciously akin to bribery.

But the moral breakdown goes even further, reaching into the homes of the nation. Thousands of citizens are cheating in taking unemployment compensation when they are not entitled to it and many other examples of the same character could be given. The Prophet Isaiah graphically portrayed all these conditions when he said:

"Justice has been driven back,  
And righteousness stands afar;  
Truth stumbles in the public place,  
And honesty can find no entrance;  
Truth is not to be found,  
And he who shuns evil makes himself an easy mark."  
(Isa. 59: 14-15, *Smith and Goodspeed Trans.*)

This succinctly describes the present conditions in our land, with cheating and lying practiced from the highest office in our land to the young men in schools and colleges endeavoring to prepare for their future places in this nation. This spirit of evil is permeating every strata of society.

Referring to General MacArthur's "old-fashioned" integrity and the present low standards of morality and honesty among both the people and their leaders, Bill Cunningham, in his news column in *The Boston Herald* for July 26, 1951, said in part:

"His type of majesty and character has passed completely out of style. It doesn't appeal now. The people haven't seen anything like it in public life in 29 years. The politicians are afraid of it, the intellectuals scoff at it, the pundits can't comprehend it, the public has forgotten it. The General will do well to stay out of it. He could never accept it and, at current quotations, nothing but God, Armageddon, or the inevitable crash can change it."

Mr. Cunningham wrote better than he knew concerning coming events which will change the whole outlook, not only of American citizens, but of all the peoples of the world as well. For God is going to intervene and Armageddon — that is, the world-wide holocaust this term is popularly used to represent — is surely coming, and soon. Also, the inevitable crash is even now in the making, the evidence of which will soon become apparent to all men. We question if Mr. Cunningham wrote those words with

any other thought in mind than that they made an excellent climactic ending to his article. No doubt he would be as surprised as the majority of unthinking people to be confronted with the irrefutable chronological evidence indicating how near we actually are to such world-shaking catastrophes as his choice of words portray.

### PSYCHOLOGICAL BOOMERANG

REPRESENTATIVES OF American Oil Companies operating in foreign lands met the first part of July to devise plans for pooling overseas resources and replacing critical losses in oil supplies arising out of the Iranian-British controversy. They admitted it would be impossible to make up for the loss of the production of the refineries at Abadan, Iran, the largest in the world. The outlook is not too encouraging.

Possible rationing of oil has already been discussed in conferences between DiSalle's staff and the Interior's Petroleum administration. The loss of the Iranian supply in world markets will be used to enable controls through rationing to be extended to oil and further the planned program of regimentation. This was indicated in a recent statement to the effect that, if gasoline rationing is decided upon, it would be as much for psychological effect as for conservation of supplies.

But to do things for psychological effect has a way of boomeranging when the people become aware that shortages do not actually exist. When President Roosevelt inaugurated the New Deal, and particularly during World War II, many things were instigated for the effect upon the public rather than because of actual necessity. Millions of Americans have not forgotten. The Truman Fair Deal is following in the Roosevelt footsteps as we saw by the refusal to allow automobile manufacturers to equip cars with a spare tire when tires were plentiful here. The administration move to produce a psychological effect in this respect speedily boomeranged and the order was rescinded.

But the real psychological effect is that the public is rapidly losing all confidence in government warnings of impending shortages and is questioning the veracity of officials who in the past have been party to deceptive directives.

We need men of virtue and honesty in office today for under such leadership the general public would react favorably and give whole-hearted support to any demands made upon them. But if officials lie in respect to actual conditions, who will believe them when they do tell the truth? Liars will have only themselves to blame when men refuse to believe them in a time of crisis, for this is the psychological effect their past performances will have produced, even though, through necessity, they may then speak the whole truth.

### SIGN HERE?

THE RADIO COMMENTATOR Drew Pearson has made much ado about the recent incidents of the refusal of many people to sign a paper they were asked to read and affix their signatures to without being told the origin of the statements appearing thereon — which turned out to be merely a collection of excerpts from our Declaration of Independence. Their caution was deliberately misinterpreted and they were labelled as unpatriotic. Nevertheless, in this day of deception and misrepresentation an American

citizen is foolhardy to sign anything unless he is absolutely certain about what he is signing, whether it be an excerpt from the Declaration of Independence or the Constitution of the United States.

Communists are tricky and deceitful above all things and their organizations always carry on their operations behind the front of names intended to appear pro-American, with the lavish application of patriotic slogans and the use of the names of many of our American forefathers, together with references to patriotic statements made by them. Since these are well-known Communist tactics, people are to be commended for their refusal to sign so-called "patriotic statements."

Furthermore, the Declaration of Independence was signed once and for all time by our forefathers. It is not our prerogative today to sign it again; rather, we should uphold the principles of the nation formed as a result of gaining its independence from oppression and tyranny and live in accordance with the precepts of our Constitution so that our continued independence may be assured and the freedom of our country preserved.

An interesting fact to be observed is that the very Commentator who is so ready to stigmatize as unAmerican the individuals who refuse to make such a show of patriotism is himself a stooge of forces which are definitely unAmerican. It is time-worn advice that the one who declaims at length concerning his honesty should only be listened to with a firm grasp on one's pocketbook. The same principle applies to those who are continually waving the flag and sanctimoniously reciting bits from American history, as Drew Pearson and Walter Winchell are prone to do from time to time on their radio programs. Their purpose is obvious, for they are trying to convey to their radio audiences how patriotic they are while all the time doing everything in their power to destroy patriotic men and women through the smear technique, as they succeeded in destroying the late Secretary of Defense James Forrestal.

Be alert! Be watchful! Trust no man who makes a show of his patriotism, for true patriotism does not need to continually blow a trumpet, neither does the patriot need to place his signature on a piece of paper to demonstrate his loyalty. By their works, not by their words, are they known. Let every American refuse to put his name on the dotted line, no matter what the appearance may be or the words purport to convey, until the full purpose behind all such statements or petitions is fully known. These are evil days and many evil men are abroad placing snares to catch the careless.

### MARKING TIME

IN DESTINY FOR August 1951 the unfolding pattern of events set forth in "As the Minutes Pass" brought us to July 6-8, the three-day period which ended with a preliminary cease-fire conference held at Kaesong. We are now approaching the central date of this second watch of the night (August 31, 1951) and events that seemed to be reaching a crisis during the first hour of this watch have tended to subside a little. In no way has this changed the generally critical situation; it has only succeeded in postponing the inevitable show-down on the many critical issues involved.

The reason for the retardation is clear in that no event will be allowed to prematurely reach the peak of its crisis

until accompanying developments in other spheres of activity are in balance with it. This is in accordance with the Divine plan. Thus, we have experienced an interval of marking time just when super-critical conditions in many key areas of the world — in Iran, Palestine, India, Indo-China, Korea, in Germany and other parts of Europe — would have seemed to make an insurmountable impasse unavoidable.

The first fifteen minutes of this second hour of the second watch have witnessed the principal actors involved in world developments on the international stage endeavoring to avoid closing the door to further negotiations. The issues remain critical, but the pattern shows a delaying action as though all were hesitating to make definite decisions for fear of the consequences. Following July 6, 1951:

*Five minutes, or 8 days, later:*

July 14 — KOREA: Cease-fire talks remain at standstill because Red Chinese stopped UN newsmen from entering Kaesong July 12.

IRAN: Iran proceeded with oil nationalization by canceling all old Anglo-Iranian Oil Co. contracts.

IRAN: Iranian Senate met in closed session to debate the mounting economic crisis caused by loss of oil revenues.

GERMANY: Moscow's *Izvestia* protested Western termination of state of war with Germany as "another gross violation of the Potsdam agreement."

July 15 — KOREA: Truce negotiations resumed in Kaesong after 3-day interruption when Red Chinese agreed to neutralize meeting site.

IRAN: W. Averell Harriman arrived in Iran and anti-U. S. riot staged in Tehran's Parliament Square by 10,000 Tudeh (Communist) Party demonstrators.

IRAN: Report of Soviet troops concentrated on Iran border. Truckloads of troops brought in.

PAKISTAN: Prime Min. Liaquat Ali Khan said India has concentrated 90% of its army near Pakistan frontiers.

PALESTINE: Jordan tightened police patrols on its frontiers with Israeli state after reporting that Israeli patrols had violated the frontiers 12 times in a week.

ITALY: Italian cabinet resigned because of opposition within de Gasperi's party to economic policies of Treasury & Finance Min. Pella.

July 16 — KOREA: Report of 72 Red divisions massed on Korean war front.

IRAN: Martial law extended over entire country by Premier Mossadegh as result of previous day's riots.

LEBANON: Former Premier Riad es-Solh assassinated in Amman, Jordan.

BELGIUM: Leopold III abdicated his throne after 17 years; succeeded by his son, Baudouin I.

*Five minutes, or 8 days, later:*

July 22 — KOREA: Lull in armistice talks as result of recess at Red Chinese request.

KOREA: Estimated that Reds have 300,000 to 450,000 men, well equipped with tanks and other weapons, for a new offensive in case war resumed. U. S. planes renewed extensive raids on North Korea, including Red supply centers near Kaesong.

JERUSALEM: Much unrest as result of assassination of King Abdullah of Jordan in Jerusalem on July 20.

U.S.: Adm. Forrest P. Sherman died of heart attack in Naples, Italy.

July 23 — IRAN: Iranian govt. announced a formula had been found to resume British-Iran talks on oil issue.

JORDAN: King Abdullah buried in Amman, Jordan, his capital, with Moslem rites.

July 24 — KOREA: Preparations made for resumption of cease-fire talks at Kaesong.

U.S.: Defense Secy. George C. Marshall told a news conference, "Withdrawal of foreign troops from Korea will naturally follow a satisfactory peace settlement. . . . When the proper time comes, removal of these forces should pose no problem if the Communists are sincere in wanting to work out with us a real settlement."

*Five minutes, or 8 days, later:*

July 30 — KOREA: Fourteenth armistice meeting ended in deadlock over establishment of demilitarized zone.

PALESTINE: Second national parliamentary election in Israeli state. Premier David Ben-Gurion's Mapai (Labor) Party secured sufficient seats to retain control.

July 31 — KOREA: South Korean Foreign Min. Pyum Yun Tae told National Assembly in Pusan his govt. will not accept cease-fire line under discussion in Kaesong as permanent northern border.

IRAN: Averell Harriman returned from London to Iran to consult with Premier Mossedegh on oil nationalization. British-controlled company shut down its Abadan refinery, meaning idleness for 50,000 Iranian workers.

IRAN: Iranian machine-gunners fired on a small Russian navy vessel when it turned searchlights on an Iranian frontier post in Caspian Sea.

INDO-CHINA: French Brig. Gen. Charles Marie Chanson and Gov. Thai Lap Thanh of French-supported South Viet Nam killed in Sadec by a Communist suicide volunteer.

U.S.: Pres. Truman signed the Defense Production Act extending wage, price, rent and credit controls until June 30, 1952.

August 1 — U.S.: State Secy. Acheson declared UN must have a defensible line and 38th parallel does not meet requirement.

GERMANY: A "little airlift" of freight cargoes from West Berlin to West Germany started by Western Allies to thwart Soviet control of land shipments through Soviet zone.

*Five minutes, or 8 days, later:*

August 7 — KOREA: Gen. Ridgway refused to resume cease-fire talks (broken off because of violation of Kaesong neutrality by Red Chinese armed columns) until Red Chinese guarantee no further neutrality violations.

August 8 — IRAN: British-Iranian oil negotiations resumed at Saheb Gharanieh Palace in Tehran after a one-day interruption.

KOREA: Truce team returned to Korea after ending of secret session in Tokyo.

August 9 — KOREA: Chinese Communists asked Gen. Ridgway to resume cease-fire talks after giving their guarantee of no further violations of Kaesong neutrality. Talks to resume at once.

POLAND: Communist Poland commanded shutdown of all U.S. cultural activities in Warsaw. In retaliation U.S. closed Polish Information Services in New York City.

This trend, deferring the inevitable crisis, will not continue for long. When all nations who are to become involved as major actors in the closing scenes of the present age are ready to step into the role assigned to them, the signal will be given, precipitating, in Daniel's words, "a time of trouble, such as never was since there was a nation."

## A WILY FOE

A CONFERENCE that should have taken a matter of hours to reach an understanding on a cease-fire agreement has continued day after day for weeks now. We got off to a bad start when our representatives, in arranging for the conference, were outmaneuvered by the Communists in the choice of Kaesong as the meeting place. Unarmed and under a white flag, the officers of the cease-fire team went into enemy-occupied territory with armed Chinese soldiers surrounding them under conditions which could only present a picture of defeat and surrender on our part to the Communist hordes to whom photographs of this scene will be shown. How long is it going to take us to learn that the wily foe with whom we are dealing will use any trick or dishonorable means to secure his ends?

Furthermore, knowing the evil intentions of the leaders in the Kremlin, it should have been realized that the cease-fire proposal made by Jacob Malik was not in the interest of world peace. It was evidently a maneuver on the part of Moscow to assist the Red Chinese and secure a respite for them in the fighting in Korea.

We fell for this and a great blunder was made by our leaders in showing so much anxiety for a truce that they immediately accepted Kaesong as the meeting place and did not insist upon a neutral place for cease-fire negotiations, such as the one that had been suggested prior to receipt of the counter proposal from the Communists concerning a place of meeting. The damage done cannot be undone, for the pictures taken during the first few days of those conferences were all the Communists needed for their propaganda program.

The leadership that blundered at Yalta is continuing the same kind of blundering in dealing with the enemy in the Far East. We fear that unless public opinion is aroused to the point of bringing greater pressure upon official Washington than any that has been exerted upon them to date, the concessions made to the enemy through appeasement will cause us to pay a terrific price later in blood and money.

In *Background To the News* Mr. Geoffrey Harwood set forth over the radio Saturday, July 28, 1951, some interesting facts concerning the present situation in Korea. Because the information he gave assists in a clearer understanding of the type of foe with whom we are dealing, we are quoting here the major part of his news commentary:

"It has now been disclosed that the State Department has warned sixteen other nations fighting on the allied side in Korea against over-optimism about the Kaesong armistice talks. Incidentally, it may be recalled that in last evening's edition of *Background To the News* it was recorded that a spokesman for the Pentagon in Washington yesterday had talked at considerable length about the possibility of a Communist doublecross in Korea. Newsmen thought this was a little unusual at the time since this kind of Pentagon news conference is more often than not off the record. Not only was this conference on the record but the officer who conducted it said it was all right for the newsmen to quote him directly. The conduct of this news conference has created something of a flutter in Washington, and the army authorities have officially washed their hands of it. But so far as is discoverable, nobody has denied or will deny what the Pentagon spokesman told newsmen.

"So what it boils down to is this (conceding, of course, that the Pentagon spokesman's report was correct): despite five or so years of troubled dealings with international Communism, the United Nations immediately jumped at Jacob Malik's cease-fire suggestion.

tion, although on the fighting fronts in Korea the Communists were, in the words of the Pentagon spokesman, "hanging on the ropes." The United Nations stopped its advance at the exact moment that it was within its power to win a very considerable victory.

"Then, despite the overwhelming evidence that the Communists were using the cease-fire talk lull to build up their fighting strength in Korea, the United Nations transferred a veteran airborne unit from Korea to Japan. All this was done, it was said, because the United Nations wished to demonstrate to the Communists the complete genuineness of its good faith.

"This, of course, was a very sporting gesture and would undoubtedly have been appreciated if our antagonists in Korea and the world at large had not been international Communism. In the Communist lexicon there are no such words as good faith, sportsmanship or honorable agreements. Since the Communists knew their actual military situation much better than we did, they must have been delighted when we were so quick to accept the cease-fire idea. And if they knew about the withdrawal of the airborne unit, they must have looked at one another incredulously. Such a piece of good fortune as this probably never entered their heads and undoubtedly their cup of delight was full to overflowing when we fell into the propaganda trap set for us at the supposedly neutralized city of Kaesong. Now they hear there were indications that the United Nations would drop its tough attitude on the line of demarcation issue in order to win more important concessions later.

"In the first place the man has yet to be born who has won an important concession from international Communism by negotiation. If any such concession has been won, it has been won either by pressure which international Communism couldn't withstand, or because international Communism, for its own reasons, wanted the concession to be won. Secondly, all the evidence suggests that the Communists would not consider that the United Nations had dropped its tough attitude unless it agreed to the Communist-required setting up of a demarcation line at the 38th Parallel. Thirdly, the most important concession of all, in fact the very cornerstone of the armistice talks, is the question of the establishment of inspection teams.

"The record of international Communism states emphatically that no pressure that has yet been devised has been strong enough to force international Communism to accept inspections of any of the countries now under its hideous cloud. If the United Nations does drop its tough attitude regarding the line of demarcation by agreeing on the incorporation in it of the 38th Parallel, then it will not have even the shadow of a pressure comparable to that of a baby's closed fist. That doesn't mean, of course, that this is going to happen. It could well be that the indications of the dropping of the tough attitude mean merely that we might be willing to withdraw UN troops a little bit further toward the south but not back to the 38th Parallel.

"But so far as it is now known, this will not satisfy the Communists and it certainly will weaken our military position. If it doesn't satisfy the Communists, there can be no agreement on the establishment of a buffer state, the armistice talks will be deadlocked and there won't be any question of winning more important concessions later.

"Judging by the lack of factual news, the contradictory news, and the little bits of news trotted out here and there, a great deal of confusion surrounds the United Nations side on the cease-fire talks. This is not too surprising since we are dealing with an unpredictable enemy. Also, we are dealing with a very shrewd one — but what makes it worse is the fact that we are dealing with an enemy who has absolutely no appreciation of the decent things in human contacts which the people of a democracy take just as much for granted as they do their own breathing. Not that international Communism isn't aware of our thinking and our way of doing things; it's so well aware of it, in fact, that they are taken into consideration in all Communist planning and are made wherever possible to work against us. It's dismaying to dis-

cover how often we oblige the Communist strategists."

DESTINY has been asking the question, and repeating it again and again, Just when are we, as a nation, to learn that you cannot do business with the Communists? When will Washington awaken to the reality that, so long as the Communists persist in stirring up trouble at every opportunity, and continue their program for ultimate world conquest, we should grant them no quarter until they sue for peace? Let us hew to the line and insist, by force if they make it necessary, that the Communists cease trying to push us around.

## HISTORY SPEAKS

THE DAY OF diminishing returns is rapidly approaching when taxation will destroy our national prosperity. The Law of the Lord sets a limitation beyond which no government can levy taxes against the income of the people. Under the Divine economy the wealthy may not be penalized, nor the poor oppressed. History has given ample evidence of the ultimate end of excessive taxation; no nation of the past has survived when its rulers have destroyed the wealth of the people through taxation.

In a radio address Sunday evening, July 8, 1951, Mr. Paul Harvey pointed out the inevitable end to follow the present confiscatory methods of taxation. He said in part:

"From history we know the ultimate end of extravagance is bankruptcy, yet some of us have the naïve notion it cannot happen here. Maybe we can keep things under control, you say. Well, you know we have historical precedents for controls too. Let's see what happened.

"Three hundred years after Christ Rome delegated the power of its senate to a lot of little government bureaus and to support those bureaus they raised taxes. Eventually they controlled the prices of livestock, of rents, and price ceilings for commodities were engraved on tablets of stone and set up in public squares. Wages were regulated, workers were regimented, the farmer was told what to plant, how much to sell it for and to whom, and taxes were raised again and again.

"They even had a transportation act in ancient Rome; rent for one laden ass per mile. At present-day values it was 1.8 cents a mile and, to make a profit, it was necessary for each jackass to carry more than two persons — and that was simply beyond the capacity of the jackass!

"So the farmer lost his land to taxes. Without food, with incentive gone, city life stagnated and Rome passed into what history has recorded as the dark ages lasting a thousand years.

"Now you see the warning signs. This is a dead-end road we are on. Somewhere back there we turned to the left when we should have gone straight ahead and some political party had better get us back on the track. We have too many Republicans shouting hallelujahs for Lincoln, yet refusing to heed his advice:

"It is best for all to leave all men free to acquire property as fast as he can. Property is the fruit of labor. I do not believe in law to prevent men from getting rich."

"Nor do contemporary Democrats have any right to claim Jefferson, yet ignore his warning:

"We must not let our leaders load us with perpetual debt. Taxation follows public debt and in its train wretchedness and oppression."

"Now let us lay it on the line, Americans. This administration, or any administration, is going to find it too easy to spend and buy votes and too hard to curtail spending, so there will have to be a constitutional limit. Present proposed increases would put taxes back at their World War II top level, but if ten more states would take legislative action, economic freedom may yet be

(Continued to page 317)

# The Final Call

By HOWARD B. RAND

**W**HEN JESUS HEARD that John the Baptist had been imprisoned, He left Nazareth and went to Galilee, making Capernaum by the sea his abode. From that time on He began to preach repentance, declaring the Kingdom of Heaven to be at hand. With the commencement of His ministry, He began to call men to become His followers.

## Disciples Called

Walking by the Sea of Galilee, Jesus saw two brothers, Peter and Andrew, casting a net into the sea. He called upon them to follow Him, telling them He would make them fishers of men. Both Peter and Andrew immediately dropped their nets and went with Him. Going along a little further, Jesus saw two other men, James and John, also brothers, who were in a boat with their father mending nets. He called them to follow Him and they heeded the call, leaving the boat with their father to become His disciples.

Thus, the first call went out for men to follow Jesus so that they might become His disciples and carry the glad tidings of the Gospel to others. Throughout the Christian Era men and women have responded to the call to follow the Lord, with the result that the Gospel has been proclaimed to multitudes.

## Message of Warning

But this very Gospel that Spirit-filled men and women have been proclaiming carries with it a message of warning in that it refers to a day coming when the final call will go out for workers in His vineyard. Those who fail to respond between now and that time will not have the same opportunity to join with those of the past and present who are to be numbered among the chosen servants of our Lord who have faithfully carried out the tasks assigned to them.

In that day the ledger will be closed and the accounts balanced as the Master prepares to settle with each of His servants who are called to come before Him so that they may receive

the rewards of faithfulness and loyalty to duty. All who neglected to enter His service will have no grounds for complaint in that day because their names are not listed in this Divine roster. Everyone who failed to heed the call to service will face a time of judgment when they might have qualified for a place of honor and authority under Him who is coming as King of kings and Lord of lords.

## The Rewards

Jesus' disciples were present on the day that the young man came to Him to ask the all-important question:

"Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19: 16.)

Jesus reminded him of the necessity to obey the Ten Commandments and he replied that he had kept them all his life. He wanted to know what he still lacked and Jesus replied:

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19: 21.)

In *Young's Analytical Concordance* \* the word "perfect" that Jesus used is classified as meaning "complete"; that is, perfect in obedience and without fault. Jesus knew that the young man was seeking something beyond the assurance of salvation and eternal life and He told him what to do in order to become an overcomer. The ending of the incident is well known, however, for the young man went away sorrowing because he had great possessions. This led Jesus to make the observation that has been repeated again and again throughout the ages:

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19: 24.)

Following this Peter asked Jesus:

"Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19: 27.)

And Jesus answered:

"Verily I say unto you, that ye which

\* \$10.00 postpaid; indexed style, \$10.75. Destiny Publishers, Haverhill, Mass.

have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt. 19: 28-29.)

## A Special Classification

It is quite clear from a study of this passage, and the statements of the Scriptures defining those who will reign with the Lord in the restored Kingdom, that those who are to rule in His Kingdom are in a special classification. This is so because only those men and women who are numbered among the overcomers are to become rulers with Him in the Kingdom of God. \* This is the special group Paul referred to when he said:

"The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8: 16-17.)

Paul is mentioning two classifications here: 1) heirs of God and 2) joint-heirs with Christ. The key to identification with the latter group is "that we suffer with Him" and the Greek word translated "suffer" here has a sterner meaning than in other passages and means "to suffer with"; that is, to partake of His sufferings, to be willing, as He was, to be despised and rejected for the testimony held and for His Name's sake. In other Scriptural statements bearing upon this aspect of spiritual truth, the Greek word translated suffer means "to endure"; that is, to become an overcomer. Paul has left a record of invaluable instruction for us in his discussion with Timothy:

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him

\* See "The Prize Set Before Us," DESTINY for August 1950.

who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him." (II Tim. 2: 3-12.)

We are repeatedly shown that there are classifications among Christians:

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1: 29.)

Paul is pointing out here that we have the privilege to not only believe in Him; that is, become a Christian, but also to suffer for His sake; that is, become an overcomer. The overcomers are those who, having overcome the world by the power of His Spirit, will go in with the Bridegroom to the Marriage Supper. It is from among those attending this glorious feast that those who are to be given positions of authority and power in the administration of the affairs of the Kingdom according to their qualifications are to be selected. Daniel was told:

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 27.)

Referring to this verse, the following comment upon its significance was made in *Study in Daniel* \*:

"The statement, 'shall be given to the people of the saints of the most High,' can be rendered literally, 'But the righteous ones of the holy ones of the most High shall receive the kingdom.' This is important, for the holy ones, or set-apart ones, are Israel and, as we have already pointed out, the Kingdom is the House of Jacob over which Jesus Christ is to reign forever. Actually, the word 'holy,' as it is used in the Scriptures, simply means 'set apart for service.' The Israel people are holy to the Lord because the Israel race was called, chosen and *set apart* to serve

\* \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

Him and be used to accomplish His purpose. But rulership in that Kingdom is to be given only to the *righteous ones* among the holy ones who alone qualify for positions of authority and power in the Kingdom by virtue of having become 'overcomers.' " (Pages 189-190.)

No wonder John is told in Revelation to write:

"Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19: 9.)

### *His Servants*

Therefore, when Jesus answered Peter's query, He referred first to this special group of overcomers who are to be numbered among the ruling class in the New Order of the Ages and who will have a part, under His rulership, in the establishment of righteousness.

At the same time Jesus also referred to the recompensing of multitudes who, down through the ages, have given up possessions, families and friends for His sake. Smith and Goodspeed translate Jesus' words:

"And anyone who has given up houses or brothers or sisters or father or mother or children or land for my sake will receive many times as much, and share eternal life." (Matt. 19: 29.)

Following this Jesus enlarged upon His statements by means of a parable:

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." (Matt. 20: 1-7.)

This parable of a householder calling for laborers to work in his vineyard was given to illustrate our Lord's answer to Peter's question concerning the rewards that would be received by those who have followed Him. The Lord Himself is the householder and, by saying that he went out early in the morning to hire laborers into his vineyard, He referred to His own

calling of His disciples at the dawn of the Christian Dispensation. He went on to show that, throughout the Christian Era, He would call other followers to labor in His vineyard. In the parable this occurred at stated hours, and just one hour prior to paying the workers for their services, the final call went out for laborers to work for Him in His vineyard.

### *The Vineyard*

What is His vineyard? The vineyard was originally laid out at Mount Sinai and the planting took place with the giving of the Law of the Lord and the organization of the people who were to administer the affairs of His Kingdom. During the Dispensation of the Law the vineyard was being made ready to bring forth the fruits of righteousness in the earth.

When Jesus came, declaring the Kingdom of Heaven at hand, He was looking for the fruits of righteousness in the vineyard, but He found none. He came to the Nation of the Jews to whom Isaiah had prophetically addressed a message:

"And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." (Isa. 5: 3-7.)

This message, addressed to the inhabitants of Jerusalem, was prophetic of God's dealings with all of His Kingdom people for their failure to keep their vow to Him and faithfully discharge their responsibilities after He had done so much for them. In the language of the symbolic illustration, instead of fruit fit for use, the vineyard had brought forth wild grapes which were sour and entirely unusable. By the taking away of the hedge and the breaking down of the wall, the Lord was referring to the withdrawal of His protection from His people and

the treading down that followed as a result of the Assyrian captivity of Israel and the Babylonian captivity of Judah. The land itself was laid waste and the rain was withheld.

Then came the return to Palestine from Babylon of a remnant of the men of Judah, His pleasant plant. Later, when Jesus came, He was looking for justice and judgment, but He found only injustice and unrighteousness and heard the cry of the oppressed. Because of this, He pronounced judgment upon them:

"Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.)

This fact explains why Jesus said:

"I am not sent but unto the lost sheep of the house of Israel." (Matt. 15: 24.)

### *The Nation*

When He commissioned His disciples, He commanded them to go to the lost sheep of the House of Israel (Matt. 10: 6), the nation to whom they were to proclaim the Gospel of the Kingdom. In other words, it was His first call for workers to go into His vineyard in the new dispensation just commencing. He was inaugurating the age of preparation for the full restoration of the Kingdom of God on earth.

### *Three-Phased Message*

The Gospel to be proclaimed is a three-phased message and throughout the Christian Dispensation the workers who have been called to labor in His vineyard have fulfilled the specific task assigned to them, giving the message for the particular period in which they lived. Through Jeremiah the Lord declared He would call for fishers to fish for Israel and for hunters to hunt for them:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. 16: 16.)

Jesus identified the fishing period and made it clear that the emphasis during that time was to be upon the Gospel of Salvation. Then hunters were to go forth to proclaim the identity of the Israel peoples in the latter times and locate the nations representing them. Following this, the time would come for the appointment

of watchmen and the Lord designated Ezekiel as a type of these watchmen, for he was given much of the message they were to proclaim:

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." (Ez. 33: 7.)

The watchmen were to commence their work with the approach of the end of the dispensation. They were to point out to the people their responsibility to restore and obey the Law of the Lord, warn of the coming of the sword and proclaim the significance of the passing hours of the night of darkness of the age. They were to be active during the period of judgment just preceding the time of the restitution of all things.

The division of the era of Christian witnessing into three distinct epochs is enlarged upon in *Watchman, What of the Night?*\*:

"The Christian Era (the Dispensation of Grace) may be divided into three distinct periods of activity, commencing with the witnessing of the early Church and extending to the closing scenes of the present world order. The first was shown to be the fishing period, with the Lord's disciples and His followers engaged for nearly 1,900 years in proclaiming the Gospel and taking it to the ends of the earth. The zenith of activity for this phase of work was reached during the 19th century.

"Then came the time when God issued a call for hunters to search for and reveal the identity of His Kingdom people. The last one hundred years have been devoted to this phase of the work and, as a result, the Anglo-Saxon-Celtic peoples stand forth today as the Israel of God, having become the nation, the company of nations and the great people of prophecy where it was foreshown that this would be the chief mark of identification in the latter days. The work of the hunters became an accomplished fact by the beginning of the 20th century.

"The third and final call has now gone out for watchmen who are to warn His people of the coming of a night of darkness upon the world. It is obvious, but no less significant, that the activities of fishers and hunters are for the daytime, while the duties of watchmen are for the night." (Pp. 28-29.)

### *The Eleventh Hour*

Although the parable itself is based upon a day of labor in the vineyard,

\* \$35 postpaid; 3 for \$1.00. Destiny Publishers, Haverhill, Mass.

rendered by men hired at different hours during the day, some very interesting deductions are drawn from the use Jesus makes of the analogous story. The eleventh hour in the parable would be five o'clock in the afternoon, or one hour before the working day closed. But, as pointed out in *The Companion Bible*, the expression "eleventh hour," in the use made of it by Jesus, refers to a time just before the end. In a footnote in the same Bible the statement is made that the eleventh hour is still future.

Referring to the expression "even," when the laborers were called to receive their wages, it is clearly indicated that this is the time of reckoning when the rewards spoken of in Matthew 19: 28-29 will be given. This will be at the end of the allotted time assigned for the work in His vineyard to be accomplished:

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first." (Matt. 20: 8.)

### *A Complaint*

In the story a complaint was made when the wages were paid, which Jesus used to illustrate the general principles governing the rewards to be given His followers at the end of the age:

"And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? (Matt. 20: 9-15.)

The actual question involved was one of justice and fair dealing. This does not so much depict a scene of bickering and strife as it does the wonderment in the minds of those who beheld the laborers who only worked about an hour receive their wages first and in a measure that seemed out of proportion to what the laborers received who had worked so

much longer. Jesus was anticipating the questioning that might arise and gave His answer so that His followers might be informed ahead of time to avoid the necessity for such an occasion to actually occur when He comes and the rewards are given.

### *Their Works Follow Them*

The workmen called to toil in the vineyard during the heat of the day symbolize that great body of Christians who, throughout the centuries, have proclaimed the Gospel. These were the fishers of men who, for 1,900 years, have worked faithfully in the service of their Lord. The results of their labors have borne manifold fruit throughout the ages and it will not be until the end comes that a full appraisal can be made of all that has been accomplished by their witnessing. Because this is so, it may be said of all the apostles and martyrs, and every Christian who has faithfully labored in His vineyard, that even after death their works go on. This is clear from the statement:

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14: 13.)

Think, for instance, of what has been accomplished as the result of Paul's ministry even after his death? Although he rests from his labors, thousands are still being converted by the messages proclaimed in his writings. What is true of Paul is true to a greater or lesser degree of all others who faithfully performed the work assigned to them and who died in the faith. At no later period could men and women possibly achieve the cumulative results of the efforts through the continuing witnessing of the early Christians whose work has literally followed them throughout the centuries even though they died many years ago.

### *The Hunters*

When the time came for God to call for hunters to seek out and find His people and reveal their identity to the world, their labors would be confined to a comparatively few years when contrasted with the centuries during which the fishers were active because of the times and seasons in which this new work was scheduled for accomplishment. At most a little over a hundred years have been devoted

to proclaiming the identity of the people of God by the hunters of Israel.

### *The Watchmen*

Even less time is allotted to the watchmen who were to be set over the House of Israel during the closing days of the present order. Rather than being measured in hundreds of years, or even the century or more of time given to the hunters, their length of service is literally measured in terms of prophetic hours, for assigned to them is the significant task of announcing the meaning of the passing hours during the closing scenes of an age coming to judgment.

### *The Last Opportunity*

Just as the fishing period began with the call for Peter and Andrew, James and John, and the others to become the first disciples of our Lord, and the hunting period was instituted when the call for hunters, given through the prophets, was heeded, so the final call is now going out for workers in His vineyard. This call is for watchmen who are greatly needed because of the urgency of the message to be proclaimed. In the parable it was stated that "at about the eleventh hour" the call went out for still more laborers to go into the vineyard. This is indicative of the final opportunity to answer His call to enter His service, for the overcomers among the fishers, hunters and watchmen, will be rewarded with rulership in the Kingdom following the announcement to be made at midnight, "Behold the Bridegroom cometh, go ye out to meet him!" It will be too late then for anyone else to qualify for the special rewards this group will receive, for they will hear the Lord's words:

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25: 21.)

### *The Last First*

The statements by Jesus opening and closing this parable of the laborers

in the vineyard have been puzzling to many and the various explanations attempted have proved unsatisfactory. The parable He gave was prefaced with a remark that carried with it a word of warning and caution to all His followers:

"But many that are first shall be last; and the last shall be first." (Matt. 19: 30.)

Then the preposition "for" is used, which is a word always linking what went before with what comes afterward. He said, "For the kingdom of heaven is like unto. . . ." Ending the story, He said again:

"So the last shall be first, and the first last: for many are called, but few chosen." (Matt. 20: 16.)

Jesus reserves for Himself the prerogative of selecting each one He deems best qualified for the positions of high authority to be given those who will rule with Him in His Kingdom. He does not judge by the standards of men, as John says of Him:

"But Jesus on his part would not trust himself to them, for he knew them all, and had no need of anybody's evidence about men, for he knew well what was in their hearts." (John 2: 24-25, Smith & Goodspeed Trans.)

The faithful among the hunters and watchmen, who have toiled only during the latter days of this age, will, if qualified to enter with the Bridegroom into the Marriage Supper, receive the same reward that will be given to those who entered the vineyard to labor during the early days of the fishing period. In the parable of the vineyard our Lord teaches equality of reward *within each group*, for each one will be judged worthy and rewarded, *not according to the length of service*, but upon his faithfulness in rendering a full measure of devotion to the task assigned to him.

### *Watch!*

From whatever viewpoint we approach the subject of the significance of the times and seasons in which we live, prophecy clearly marks the importance of the years of our generation. Chronology also adds its testimony to punctuate the accuracy of transpiring events on the Divine timetable as we rapidly approach the climax of the ages. Jesus' admonition, as reported by the apostle (Mark 13: 37), was never more germane than now as we near the end of the years of toil in His vineyard, "And what I say unto you I say unto all, Watch."

## KINGLY HONOR

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter." (Prov. 25: 2.)

There are few researchers who attain unto this kingly honor.

*"I am the light of the world"* — JOHN 8: 12

*"Ye are the light of the world"* — MATTHEW 5: 14

# Light Amid Encircling Gloom

By C. R. DICKEY

WITH THEIR prophetic arrows pointed particularly to Judah and Israel in the latter days, the prophets Joel, Amos and Zephaniah tell of a time to come when great troubles will overshadow the whole earth. They refer to this period as "the Day of the Lord," and describe it as a time of unprecedented darkness and distress.

Joel announces it with a trumpet blast that has no uncertain sound:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." (Joel 2: 1-2.)

Zephaniah proclaims this time of trouble as follows:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." (Zeph. 1: 14-16.)

Amos cautions us not to be deceived into thinking that the principalities and powers of darkness will be dispossessed without a terrific struggle. He sounds the warning in these words:

"Woe unto you that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even very dark, and no brightness in it?" (Amos 5: 18-20.)

Although these prophecies may have had a partial fulfillment in the final

destruction of Jerusalem by the Romans, there is yet to be a fulfillment involving the whole world, which is called in Revelation 16: 14, "the battle of that great day of God Almighty." World conditions at this very moment indicate that we may be already in this "day of the Lord" period, which Amos declares will be "darkness, and not light." Surely the nations of the world are writhing in tribulations never before experienced on such a colossal scale. Great indeed is the pall of darkness which hovers over mankind!

What assurance do we have of protection from the evils about us? Unless we are to be in bondage to the spirit of fear, we must have a basis for hope, *nationally* as well as individually, in a time of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24: 21).

New Testament writers, and Jesus Himself, sometimes used events in the early history of Israel to illustrate things yet to come in the history of the latter-day Israel nations. Using this pattern, we find two incidents in connection with the Exodus, which illustrate how God often operates and makes His presence known behind clouds of trouble and danger. The first of these is the plague of darkness which settled over the Egyptians shortly before the final plague of death that led to Pharaoh's capitulation. In Exodus 10: 21-23, we read:

"And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

The second incident occurred as the Israelites fled toward the sea with the

Egyptian army in hot pursuit. Like many of the Lord's people today, the children of Israel "were sore afraid." They turned angrily on Moses and questioned the wisdom of his course. But Moses said to them:

"Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

Then Moses was commanded to "speak unto the children of Israel that they go forward." With uplifted rod and outstretched hand Moses led the people forward to the shores of the sea.

"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them [the Egyptians], but it gave light by night to these [the Israelites]: so that the one came not near the other all the night." (Ex. 14: 13-14, 19-20.)

The significant factor here is that the same cloud, which overwhelmed the Egyptians with darkness, gave light to the Covenant Family of Israel.

At the dedication of Jerusalem's most famous Temple, a cloud filled the house of the Lord, and King Solomon remarked, "The Lord said that he would dwell in the thick darkness." Israel's Psalmists declared: "He made darkness his secret place" (18: 11); "The day is thine, the night also is thine" (74: 16); "Yea . . . the darkness and the light are both alike to thee" (139: 12).

The Apostle Paul tells us, in I Corinthians 10: 4, that a spiritual "Rock" went with the Covenant Race on the journey out of Egypt and through the wilderness. "And that Rock," he asserts, "was Christ." Now Christ de-

clares of Himself, "I am the Light of the world." Therefore, He was not only the Rock from which His people drank life-giving water, He was the Light that guided them along the way; moreover, He was in the darkness that shielded them from their enemies. Thus He used both darkness and light to save His people.

Here, indeed, is the basis of our hope for the days to come. The Lord who lighted Israel's path in Old Testament history is the Lord Jesus — "the Light of the world" — of New Testament history. He is the same Lord — "yesterday, today, and forever."

If one would know how Christ will deliver us in the coming Exodus, let him study how the same Lord delivered our forefathers from the Egyptians. The night is growing darker hour by hour. But Christ Jesus is in the darkness. In the moment of supreme crisis He will hide us from our enemies; and the cloud, which is only thick darkness to them, will appear as the Light of His glorious countenance to those who trust Him fully. "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Prophesying of a new manifestation of this Divine Light, Isaiah said:

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. 9: 2.)

Matthew quotes this prophecy and then adds:

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matt. 4: 16-17.)

In the prologue to his *Gospel*, John says of Jesus Christ:

"All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

In order to dispel this gross darkness from the minds and hearts of men, Jesus said to His disciples, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." There is an important distinction here which should never be forgotten. This Light is not inherent in us any more than light is inherent in the moon. The moon gives forth light only because it reflects the light of the sun; likewise,

there is no light in us except as we reflect the Light of Christ. Let us keep in mind the statement concerning John the Baptist in John 1: 6-8:

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. *He was not that Light*, but was sent to bear witness of that Light."

Too often the Light of Christ is obscured because we mistakenly think of ourselves as bright lights in the world; instead of reflecting His Light, we try to shine ourselves. We aspire to be suns, with the moon and stars revolving around us; and, when this is our aim, we are nothing but faint meteors on an unsteady and unpredictable course. Let us consider Luke's warning:

"Take heed therefore that the light which is in thee be not darkness." (Luke 11: 35.)

Paul had this distinction in mind when he wrote:

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, *and not of us.*" (II Cor. 4: 5-7.)

"Every Christian is a light of the world; for he should know and be assured what manner of man he is, and what is his standing with God — that he comes from God, and . . . in Christ has a holy standing, having become a new man, and shall eternally abide with God. In this condition I live and bear the cross; therefore I know whence I have come. I am truly no more the old Hans or Claus, who was descended from Adam; but I am a Christian. I bear a name common to all, with all those who are new born. . . . I am sure of my position; my glory has a most precious foundation. But the 'evil men and seducers' stand in great peril; they know not whence they come and whither they go, are uncertain of their condition, and pass on as in a dream." (Martin Luther, quoted by Besser.)

The light of Christian truth has been dimmed for our generation because we have almost lost the positive faith of the great Reformation leaders. In our day it has been a popular thing to display a skeptical attitude toward the declarations of the sacred Scriptures. As Dorothy Sayers writes in her book, *Creed or Chaos*:

"The reason why the churches are discredited today is not because they are too

bigoted about theology but that they have run away from theology." (p. 30.)

"At the risk of appearing quite insolently obvious I shall say that if the church is to make any impression on the modern mind she will have to preach Christ and the Cross. Of late she has not succeeded well in preaching Christ. She has preached Jesus, which is not at all the same thing." (p. 36.)

This last sentence points to the crux of the whole matter. Men are willing to pay lip service to Jesus the man, but they want nothing at all to do with Jesus the Christ; yet it is the Resurrected Christ whose Presence inspired the writing of the New Testament and the glorious achievements of Christian history. Had there been no Christ the Lord, alive in power and majesty after the crucifixion of Jesus the man, there would have been no Gospel message and no Christian civilization in the world today.

Commenting in one of his sermons on the general tendency to ignore and minimize the great fundamentals of the Christian faith, the Rev. Samuel M. Zwemer says:

"But men have always been afraid and, therefore, unwilling to look Christ in the face. They try to escape the Jesus of history by declaring that the story is only a myth; or they refuse to look at the full portrait of Christ in the Gospels; they whittle away the Gospels until there is only a small proportion of them left, and call it 'the Jewish tradition.'

"How many popular histories, encyclopedias, and school textbooks have blinded Jesus by an apologetic paragraph on 'The Carpenter of Nazareth,' or 'The Greatest Jew Who Ever Lived,' or 'The Great Teacher of Galilee?' They read about the seamless 'Robe' but do not receive new life by the touch of a living faith. They follow the story of *The Big Fisherman* but never make the great confession he did, 'Thou art the Christ the Son of the living God.' They listen to 'The Greatest Story Ever Told' on the radio but do not know the power of Christ's Resurrection. In the words of Dr. Benjamin Warfield, they belong to 'a Christless Christianity.'"

In his *Commentary on the Gospel of John*, Dr. W. Frank Scott calls attention to the blighting effects on the Christian faith, which have come on the one hand from the rationalistic spirit, and on the other from the formal religionists. He writes as follows:

"Certain leaders in the literary, philosophical, and scientific world, though professing to revere the gospel and the person or idea of its Founder, reject it as a heavenly message bringing salvation to men."

In their pride of intellect they refuse to submit to enter the strait gate and narrow way. They stultify themselves by their declaration that the gospel is no divine revelation; for they thus arrogate to themselves universal knowledge and infinite comprehension. But there are in Christianity facts which cannot be accounted for by human insight or knowledge. And too many accept the position of these leaders solely on account of their vast learning or high position in the scientific world. And so, too, in the Church the opinions of an extreme Higher Criticism, hostile in reality to revelation, are accepted by not a few simply on account of the learning, the apparent candor and ability of those who advance them. Many with a patronizing air profess to admire the moral teaching of Christianity. But its supernatural origin, man's need of salvation, and the message of the cross are set aside. . . .

"And let formal religionists take heed lest they also not only retard the progress of the gospel, but help in the spread of unbelief. Pharisaism among the Jews crushed out the true spirit of religion by its formalism. The Pharisees and those who adhered to them helped to bring about the final rejection of Christ as much as the skeptical Sadduceeism of the *entourage* of the high priests. Formal religion has still the same numbing, blighting effect. Spiritual life withers under it, spiritual progress is arrested; thus many who are outwardly friends to Christianity are in reality its enemies, for their lives belie their profession; and those who are only too glad of such an excuse will say, If this is your religion, we will have none of it." (*Homiletic Com.*, pp. 224-5.)

Why do men act as they do? Why do they not want Jesus as both Lord and Christ? The answer is in John 3: 19-21, in the Master's own words:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth *truth* cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Sin in its nature is darkness. It leads men to shun the light of truth and hide themselves from God. Sin is a denial of man's dependence on God, and an attempt "to cut the life loose from Him — to be as gods." This ends in disobedience to Divine law, which is man's light, and in turning away from the Source of that light. And so Christ, who came to save men, becomes in the very nature of things their Judge, as He explains in John 15: 22-24. In the words of Lücke, "Among mankind be-

fore Christ there mingle two kinds of men. With the appearance of Jesus their separation begins." Although Christ did not come to judge, the effect of His coming is judgment. "And this judgment is not an arbitrary act. It is the result of men's own choice. Those who remain in the bondage of sin shall taste the penalty of sin (Rom. 6: 23). This is their judgment. This judgment is made imperative by the entrance of light into the world. It was then evident that men *loved darkness* rather than light — darkness absolutely in contradistinction to light."

Finally, the Word itself is the standard of judgment. "I am come a light into the world," said Jesus, "that whosoever believeth on me should not abide in darkness. . . . He that rejecteth me, and receiveth not my words, hath one that judgeth him: *the word that I have spoken, the same shall judge him in the last day*" (John 12: 46-48).

Divine condemnation rests upon nations as well as individuals. If one should set out to report the state of our nation under its leadership today, he could hardly do it more accurately than we find it in Isaiah 59, where the prophet depicts the condition of Israel administration in the last days of the old order. Here are some of his charges:

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace."

"Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart

words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."

What a striking portrayal of life in the United States today! We grope and stumble in confusion as if we had no eyes or brains. We are in desolate places "as dead men" — in Korea for instance. Now we are meddling in Iran and other places all over the world where we have no business. We roar and mourn about confiscatory taxation, about vice, lying and treachery in high places, but we do not see the conspiracy which rides to world power on the evil tide. We have seen courageous men like General MacArthur and Senators Jenner and McCarthy become "a prey" because they have tried to warn us and tell us the truth. No wonder the Lord looks on in indignation!

Then the prophet goes on to say that the Lord saw there was no man able to deliver His people from the low estate into which they had fallen; therefore, He resolved to rescue them from their enemies. Dr. Moffatt gives us this reading of verses 16-20:

"The Eternal saw this and was angry that no justice could be seen. When he saw, and seeing wondered, there was none to intervene, then he put forth his own power, sustained by his own passion; he put on might as armour, and victory as a helmet, and vengeance as his clothing, and zeal to be his mantle. In strict requital he repays his foes with fury and his enemies with shame, till in the far west men have awe of the Eternal, and in the east they see his brilliant deeds; for his vengeance pours out like a pent-up stream, driven by a blast of wind, but to Sion he comes for deliverance, to free Jacob from its rebels."

Writing of this same period of Divine judgment, the Prophet Zephaniah says:

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I return to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3: 8-9.)

It is important to note that the *se-*  
(Continued to page 312)

# Communism or the Kingdom

By WILLIAM O. LAY, JR.

A RECENT BOOK by Nathan Leites entitled *The Operational Code of the Politburo*, as quoted by Edgar Ansel Mowrer, contains this revealing canon of Communist tactics:

"The Party must retreat . . . if the experience gained in attempting to hold an attacked position shows that not to retreat would involve greater losses. By such a retreat the Party gains time which works in its favor."

A survey of the post-war years reveals at least two occasions when the Communists have made major tactical withdrawals in accord with the above dictum. In 1946 Russian forces advanced into Iran but retired under Western pressure as the Kremlin strategists chose to await a more propitious opportunity for conquest. The Soviets again compromised when the Allied airlift transformed the blockade of Berlin into a costly stalemate instead of a quick Russian seizure of the former German capital.

Developments in late June indicated that, after a year of indecisive campaigning in Korea, the Communist leaders had decided that more might be gained through a truce than from continued open hostilities. On June 23 Soviet Deputy Foreign Minister Malik proposed a conference of "belligerents" to end the Korean war by a cease-fire along the 38th Parallel. Subsequently armistice talks opened in the Korean town of Kaesong.

The charted cycles show that the ebbs and surges of Soviet policy fit into the pattern of these climactic years on a schedule of clarity and precision. The interludes of compromise have kept tensions below the explosive point while forces were being marshalled for the ultimate showdown now only months away.

The date of the Malik truce proposal is an outstanding example of the harmonious way in which events link together. The Malik offer came  $7 \times 270$  days lunar plus two after May 15, 1946 when the collapse of the Paris Conference dashed Western hopes for achieving a lasting peace through negotiations with Russia. The Malik proposal also came 1040 days solar

after Kremlin talks concerned with ending the Berlin blockade opened on August 2, 1948. The cycles mark all three events as part of the same Soviet plan for overthrowing Western civilization.

June 23 was also 286 days solar plus two before April 10, 1952 which will be 1600 plus 880 days after the signing of the United Nations charter on June 26, 1945. The link to the April 1952 date is significant in view of the fact that the world organization has been directing the campaign against Communist aggression in Korea. The correlated data marking June 23, 1951 may be apprehended quickly from the lower half of the chart.

(Unless otherwise specified, all references are to the large main chart.)

The United Nations Far Eastern commander, General Matthew B. Ridgway, offered on June 29 to send representatives to arrange an armistice in the Korean war. The Ridgway proposal insisted upon safeguards against a new outbreak of fighting if a truce were signed. It is noteworthy that the Ridgway offer was made precisely 1600 days after peace treaties with former German satellites were signed on February 10, 1947 (near bottom of chart). As indicated, June 29 was also 286 days before the April 10, 1952 terminal which will be 1600 plus 880 days after the UN charter was signed.

The Persian oil crisis, meanwhile, continued unabated. On the June 29 date just noted, Communist sympathizers demonstrated in Tehran and heard speakers denounce American efforts to mediate the nationalization dispute as "the blackest, most disgusting interference in our history."

Communist China and North Korea agreed on July 2 to talk peace in Korea, proposing that the delegations meet in the ancient walled city of Kaesong near the 38th Parallel.

Remarkable chronological correlations also mark July 2 (near top of chart). It fell precisely 1260 plus 666 days after Russian troops withdrew from Iran in an earlier Communist tactical retreat on March 24, 1946. July 2 was also 420 days solar after the

Chinese Nationalists conceded the loss of Hainan Island on May 2, 1950 and 420 days mean after Secretary of State Acheson pledged American financial and military aid to Indo-China on May 8, 1950. The July 2 terminal was in addition  $2 \times 390$  days before the Great Pyramid's Hall of Judgment period ends on August 20, 1953 and 286 days before April 13, 1952. As indicated, the latter date will be 2520 days lunar after the UN charter was signed on June 26, 1945.

July 2 also brought rejection by Iranian Premier Mossadegh of an American effort for a temporary solution of the oil dispute with Britain.

The United Nations and the Communists agreed officially on July 5 to meet for preliminary armistice talks. This was 1600 days lunar after the Truman doctrine for containing Communism was proclaimed on March 12, 1947. The July 5 date was also  $2 \times 286$  days before January 27, 1953. The latter terminal will be 2520 days after March 5, 1946 which brought American protests against Soviet troops in Iran and Soviet looting in Manchuria (bottom of chart). It was also on March 5, 1946 that former British Prime Minister Winston Churchill called for a British-American alliance against Soviet imperialism.

The International Court of Justice, meanwhile, urged Britain and Iran to agree on an interim plan for keeping Iranian oil flowing until the court could reach a decision in the dispute. Iran immediately rejected the court's proposals.

The talks between Communist and United Nations representatives in Kaesong opened on July 8. The date was 666 days lunar after September 19, 1949 when Korea appealed to the United Nations for military aid to protect it against Communist encroachment. July 8 was 420 days solar after May 8, 1950 and also fell 420 plus two days before September 2, 1952. The latter date will be 2520 days solar after the Japanese surrender was signed on September 2, 1945 (top of chart).

The UN negotiators, arriving unarmed and without newsmen, were

conducted about by heavily-armed guards while Communist reporters and cameramen covered the proceedings. The Communists were thus able to gain immense propaganda capital through making it appear that the UN team came as suppliants. A commander such as General MacArthur, more experienced with Communist wiles, would not have permitted this enemy trickery.

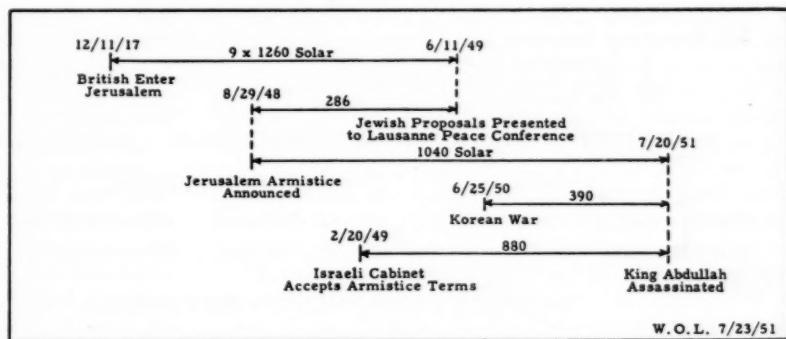
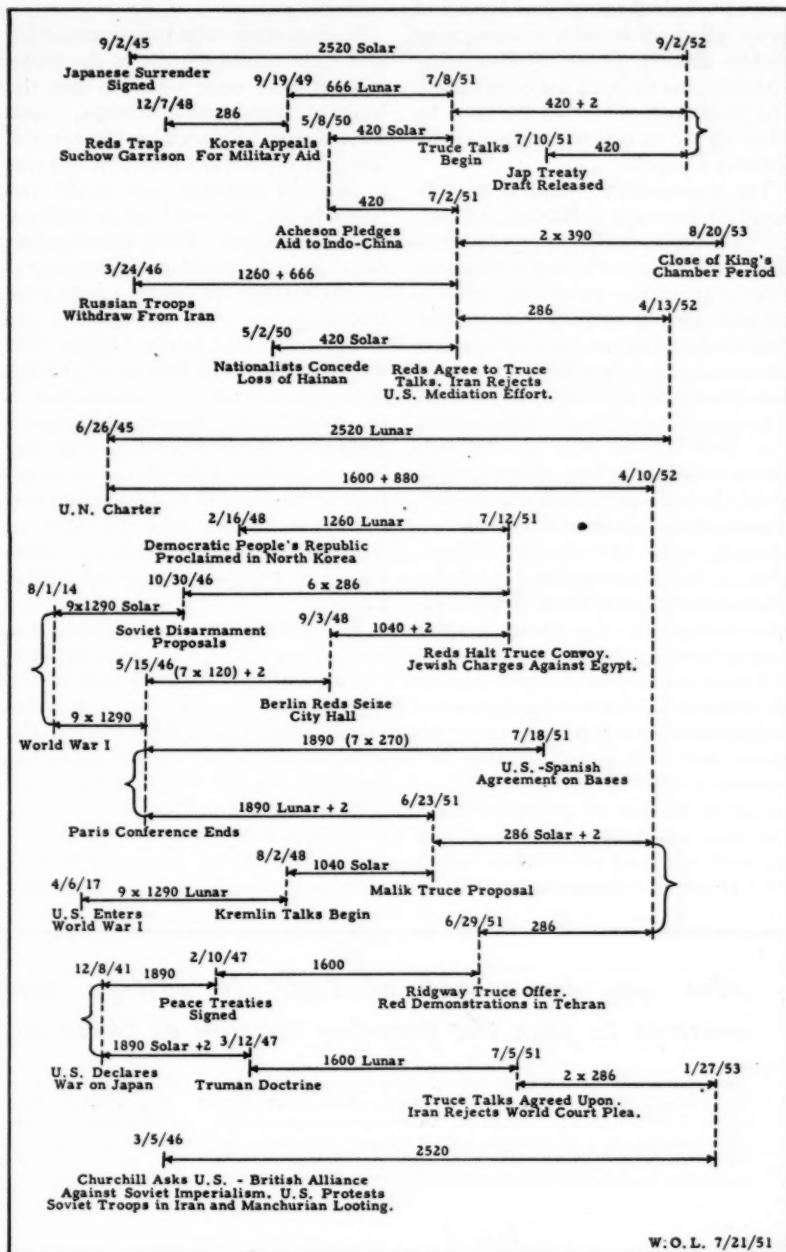
The United States on July 10 circulated among its Pacific allies a revised final draft of the Japanese peace treaty which outlined a "peace of reconciliation" restoring Japan to full sovereignty and giving her the right to re-arm. The treaty authorized a separate Japanese-American pact under which U. S. forces would be kept indefinitely in Japan.

It is significant that July 10 was exactly 420 days before September 2, 1952 which will terminate a period of 2520 days solar after the Japanese surrender was signed on September 2, 1945 (top of chart). Not charted is the additional fact that July 10 was also 666 days solar before May 15, 1953. The latter date will be 2520 days solar after the Paris Conference collapsed in May 1946.

The Scriptural prophecies relating to the climactic Middle Eastern campaign declare that Egypt is destined to play a major role. Portentous, therefore, are certain developments during June which indicated that nationalist leaders in Egypt, emulating their Iranian counterparts, had mapped a sterner line in their dealings with Britain. The July 10 date noted above brought a report that Egypt had set a deadline for withdrawal of the British garrison from the Suez Canal. If Britain refused to comply, Egypt would presumably denounce her 20-year defense pact with Britain.

The UN armistice negotiators on July 12 sought to take a group of newsmen to the Kaesong discussions. The Communists refused to permit the convoy to pass with the newsmen included, and the Allied officer in charge ordered it back to camp. It is noteworthy that this Communist action came 6 x 286 days after October 30, 1946 when the West rejected Soviet disarmament proposals and also 1040 plus two days after September 3, 1948 when Berlin Reds seized the city hall. Both of these dates are linked up to earlier events on the center of the chart.

Egypt was again in the news on this



July 12 terminal as the Jewish state of Israel charged it with endangering Middle Eastern peace by interfering with shipping through the Suez Canal. The Jews demanded that the issue be taken up by an urgent meeting of the Security Council.

The Communists, yielding to UN demands, neutralized Kaeson and permitted the truce team to bring in newsmen. Armistice talks were resumed. Shortly thereafter rains and swollen streams forced another suspension, during which Communist radio broadcasts ominously began hinting that the Kremlin would insist upon withdrawal of foreign troops as an armistice condition. This was on July 19, the date falling 666 days before May 15, 1953 which closes a solar period of 2520 days after the Paris Conference collapsed on May 15, 1946 (not charted). Meanwhile, UN field forces observed powerful concentrations of Communist military strength in the North Korean staging areas.

A forward step in the preparations for defending Western Europe came on July 18 when it was announced that Spain and the United States had reached a basic agreement on American use of Spanish air and naval bases. The date was 7 x 270 days after May 15, 1946 when efforts to draft World War II peace terms collapsed (lower

center of chart).

Korean truce talks were recessed for four days at the request of the Communists who were insisting that the issue of withdrawing foreign troops from Korea be placed on the agenda. The UN negotiators held that this was a political question and could not properly be discussed at a military truce conference. Field commanders noted that the buildup of Communist armed strength in North Korea continued.

The tense and jittery Middle East was rocked anew on July 20 when King Abdullah of Jordan was assassinated as he entered the Mosque of Omar in Jerusalem. King Abdullah, who was instrumental in establishing and maintaining the state of armistice between the Arab nations and the Jews in Israel, was a major stabilizing influence and generally supported British policy.

Renewal of the Arab-Jewish war and closer rapprochement between Jordan and the anti-British factions in Egypt were among the dangerous ramifications that could ensue from the assassination of King Abdullah. Beyond all this, the fact that King Abdullah's second son, Prince Naif, had been named regent instead of the exiled Crown Prince Talil was seen as opening the way for a dynastic struggle

that could plunge the whole Middle East into bitter strife.

The significant time-measures marking the date of King Abdullah's assassination are given on the small accompanying chart. It came 1040 days solar after the truce covering the neutral area of Jerusalem was announced on August 29, 1948. The July 20, 1951 terminal was also 880 days after the Jews accepted terms of the Egyptian armistice on February 20, 1949 and in addition was 390 days after the Korean was opened on June 25, 1950.

Progressively and ominously, forces are being unleashed which will before many months touch off flaming turmoil in the whole Middle East. The developments in Iran, Egypt and Jordan are the prelude to the ultimate climax that will come when Russia actively intervenes to make her all-or-nothing bid for world domination.

Any public optimism over a Korean truce, should one be established, will be short-lived and illusory. The Middle East will soon be the focal point of world attention as the great world drama nears the final act. The supreme issue — Communism or the Kingdom of Heaven — will be decided here when the Triumphant Savior meets His enemies and mounts the throne that has been preserved for Him from the days of antiquity.

## *Are you in search of light to fortify your faith and give you courage to face the growing tension of these eventful years?*

It is important to know that, in spite of the seemingly unrelated crises developing in all spheres of human activity, an overruling Providence has scheduled all things in accordance with a Divine plan. To possess a knowledge of His Plan, and to be able to watch events develop in step with its timing, is to exchange apprehension and concern for hope and assurance,

knowing there is a God in Heaven who will make the evil men do glorify Him.

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# REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

*London, August 1 (By Cable)*

IT HAS ALWAYS BEEN clear that a withdrawal of all foreign troops from Korea would lead to a Communist advantage. China can easily conceal "volunteers." She can re-invade at any time. The North Koreans themselves cannot be eliminated. On our side withdrawal must be actual — we cannot conceal troops — nor, once we have gone, can we easily re-enter.

If, however, both sides leave heavily armed forces in Korea, a cease-fire can have little value in relieving the Allies of a commitment. It saves lives but leaves the forces tied up. It gives China a big propaganda weapon throughout Asia. If we leave, it gives China the appearance of having induced us to withdraw.

It is interesting to notice that our Paris news office reports that the French are convinced that Russia used her influence over Maclean, just before the peace moves were initiated, because she required full confidential information at that moment on the exact details of Anglo-American differences over Korea. Mr. Maclean had knowledge of all secret communications between Downing Street and the British Embassy in Washington on this subject. It was of the greatest value to use Maclean at that precise moment. Thus Moscow and Peking knew exactly how to play their cards.

It is constantly urged that these pro-Russian officials were not of much use to the Politburo. In fact they were of decisive value. The British government and its agents are at pains to belittle the danger of this secret infiltration of its departments. In fact the very life of the State is endangered.

Fortified with the fullest possible information, Russia agreed with China about a peace move. Mr. Malik made his broadcast. At once, as anticipated by the Russians, America was forced by the opinions of her Allies and powerful influences at home to ask Russia for more information on the subject. Russia then told America exactly what she must do. Washington, by this time still more heavily pressed by her Allies who had, and have, a desire for peace, at once followed Russia's directions to the letter.

The reply demanded a plan other than the one suggested. The Allies at once fell in with the alteration. This was likewise taken to mean that our desire for peace overwhelmed all other considerations. Moreover, this all happened upon the background of events in Persia, which were interpreted as a desire for peace at any price. And Russia is of course behind the entire Persian agitation.

Peace, if established, could be exploited by China in the next political moves — Korea could be infiltrated. The talks, if they failed, could be used in peace propaganda intended to divide the United Nations.

It seems on balance that those who are convinced Russia is buying time on favorable terms, and the West on unfavorable ones, may prove dangerously near the mark unless Atlantic armaments are much increased.

The Soviet satellites are submitted to a co-ordinated policy in conformity with the Kremlin's global strategy. This policy cannot, therefore, be considered apart from the rest of the world. The whole policy for the satellite states points to the autumn of 1952. It is by then that the satellites must be psychologically, materially and militarily geared to the highest efficiency. By that date their armed forces must be ready for offensive warfare. By this means, Moscow hopes to offset American military preparations in Western Europe.

It is a mistake to derive any satisfaction from a direct comparison between the strength of the Soviet Union and that of the U.S.A. The only realistic comparison is one between the whole Western and the whole Eastern worlds. Such a comparison produces an unsatisfactory picture. While Western Europe expects nearly everything to come from America, continues to speak and plan in terms of 1953 and after, and busies itself with costly social reforms, the satellites, under Soviet compulsion, are arming with all speed and lowering their standards of living in the interests of military efficiency. All their preparations are in terms of 1952. If the U.S.A. and the U.S.S.R. are eliminated from comparative calculations, the balance of strength between East and West is heavily weighted on the side of the East and becoming more so.

The position of the non-Communist powers is steadily deteriorating despite the much vaunted "success" of the United Nations in Korea. In fact, Korea has given the Russians something.

Continued war in Korea was becoming a nuisance to Russia. Complete military success for the Communists having failed to materialize, Russia, by having America bargain on the 38th Parallel, has gained more than she hoped for. At the time of MacArthur's big advance, Russia wanted only to hold the Yalu river dams and a base of operations for Kim ir Sen. By accepting the 38th Parallel as a starting point for cease-fire talks, America accepted the maximum Russia hoped to get, once it was clear that complete conquest of Korea had slipped from her grasp for the time being. She was even prepared to let Pyongyang go by way of bargaining.

Russia is now ready to concentrate attention on another promising field in which United Nations intervention is not expected. This is Assam, toward which the center of gravity of Soviet intrigue in Asia is now shifting. From there both India and Burma can be threatened. In both India and Burma, the domestic situations are alarming. In neither can the West do much as long as the troubles are regarded as domestic. Even could one disregard Persia and Iraq, the Asiatic picture looks much brighter for the U.S.S.R. than Western professional optimists are ready to admit.

To return to the European satellites: While it would be wrong to conclude at this stage that war is inevitable in 1952, there is ample evidence that, from the autumn of that year onwards, the situation will be one of great

danger. If possible Russia will gain more time thereafter. Moscow's chief psychological aim is to ensure the loyalty of the satellites. All the important ministries are now held by Moscow-trained men.

The satellite Prime Ministers, Ministers of the Interior, War and Justice — the key posts — are, for the most part, fanatically devoted to the U.S.S.R. and Stalin. They have few illusions as to their popular following. They know full well that, unless they had Russian backing, they would be overthrown.

By September 1952 the total strength of the satellite armies will be 63 divisions, of which 21 to 26 will be either armored or motorized. Their fire power will be superior to that of Western divisions. These figures do not include the 22 divisions which Eastern Germany could provide at short notice on the basis of the People's Police.

The same uniformity is to be found in economic planning. All the five-year plans are subordinate to Soviet requirements. So is the stockpiling of military material and commodities. This stockpiling also is being worked to the autumn of 1952 dateline.

It is reported by one of our observers that in the Carpatho-Ukraine a large underground petrol lake is being constructed, from which pipelines lead to the big heavy bomber air bases in Southern Slovakia. High octane aviation fuel is being heavily stocked.

### Tibet in Chains

The pact signed in Peking between China and Tibet on May 27 established Communist rule in Tibet. The agreement was a complete capitulation. It provided for Chinese military occupation, control of foreign policy and absorption of the Tibetan army into the Chinese People's Liberation Army. China is to establish a military regional command and a political and military affairs commission in Lhasa. The sixteen year old Panchen Lama is to be restored to his spiritual prerogatives. The Dalai Lama is to remain provided that he conforms.

Still graver developments are afoot. A new Chinese commissioner for Tibetan and Mongolian affairs has already arrived in Lhasa. He is Chi-Chang-Chen, who is now the virtual overlord of the country. Very prominent in Mao-Tse-tung's regime, he is a professional Communist, a graduate of the Lenin University and the Soviet Intelligence School, and has important contacts with the Soviet army. With him arrived three high-ranking Soviet officers. The full and systematic control of the country is to be complete by August 15.

Even more important and significant are the two technical missions which arrived in Lhasa in June. The first has already begun surveys for the establishment of at least seven air bases and landing strips. This mission is composed of Chinese, supervised by six Russian technical officers who were flown in by a Russian army transport plane. Incidentally, there is a plan to start a regular air service into Tibet, to be flown by a Chinese airline with Russian equipment and Russian pilots. The second mission is composed of geologists, meteorologists, other scientists and social experts. The geologists include four who specialize in prospecting for thorium and uranium, of whom two are Soviet citizens.

Tibet is also distinctly linked with the more geographically remote problem of the Middle East, where Russia is working to encourage every fanatic upon whom she can

lay some influence. The object is to destroy the friends of America and Europe, particularly Britain's friends. One of the most effective and powerful of these has just been murdered. Central Asia and the Middle East are the decisive areas in this world struggle. Europe and the Far East are the flanks.

Very soon after the war ended, Amaury de Riencourt, who was then sending *Intelligence Digest* reports from France, noticed distinct trends in French Communist politics toward deviation — he called it Fourth Internationalism or Anti-Stalin Communism.

In Russia itself the same tendency became evident, and one deserter after another has given his story to the public. But a curious factor was noticed in many cases: There was a revolt against Stalin and Politburo dictatorship without conversion from Communism. Only a few of these men abandoned their political convictions; they merely registered disapproval of Stalin's methods and claimed that he had betrayed the revolution. Decline in Stalinism has not meant a similar decline in Marxism.

A still further tendency has developed; a short while ago the leftists feared that if war with Russia came it would be fought from an anti-Communist platform, and that the essential war propaganda would reveal all the facts about 30 years of Communism in Russia and smash the Marxist school for generations — if not for ever. Now they see a chance of fighting Russia as Communists — a merely punitive measure against a ruthless traitor.

The anti-Stalin Marxists are not only thankful for Tito but would give anything to enlist Mao. What with these two forces, plus all the Communist deviationists in Europe and the growing leftward tendencies in India, Africa and South America, could not Stalin be destroyed with capitalist help by a political force itself dominated by Communist thought? This new opinion — moving toward a plan — is gaining ground. Bevan's visit to Tito should be noticed.

Thus, there are two powerful forces at work within our own camp: the agents of Stalinist Russia who are very numerous and the agents of an embryo Fourth International, which could quite easily become as dangerous.

Those who are studying this problem are beginning to think that the only safe course for the Atlantic powers is to oppose themselves to both forms of Communism before it is too late. This would entail a full statement to the public about the true Communist record before the rot advances. At present that rot is slowly creeping upon us from two opposing sides — both Communist. Many first-class observers plead that it is not safe to use the new Communism to destroy the old, that Tito is not a safe ally with whom to face Stalin.

Almost nothing has been published on this new problem. It could easily become a greater one in the long run than the more immediate military challenge of Russia and her present allies. Many reports argue that both must be dealt a death blow if freedom is to be made safe.

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The foregoing is the seventy-first presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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# If John The Baptist Came Again

By REV. E. J. SPRINGETT

THE BACKGROUND of this article is to be found in the New Testament story of the mission of John the Baptist, the great forerunner of our Lord Jesus Christ at the beginning of His ministry over 1900 years ago, and is contained in Luke's Gospel, chapter 3, verses 1-18.

Let us consider for a moment the conditions under which John's mission was undertaken. The late Bishop Ryle, in his comment upon this passage, says that we should "notice first the wickedness of the time," when this, the Christian age of grace, commenced. He writes:

"The opening verses of the chapter tell us the names of some who were rulers and governors in the earth, when the ministry of John the Baptist began. It is a melancholy list and full of instruction. There is hardly a name in it which is not infamous for wickedness. Tiberius, and Pontius Pilate, and Herod, and his brother, and Annas, and Caiaphas, were men of whom we know little or nothing but evil. The earth seemed given into the hands of the wicked. When such were the rulers, what must the people have been? Such was the state of things when Christ's forerunner was commissioned to begin preaching."

Here we have something which should give us reason for serious meditation. We ought to know by this time, as a result of the experiences through which we have passed, that our generation has witnessed many signs of the times, indicative of the approaching end of the age and the beginning of a new era; and surely it is worth while to endeavor to discover, by the examples of the past, exactly what course must be adopted in order to avoid the just penalty incident upon continued rebellion against God and His will.

It is interesting and important to know that, when John began his mission, he did so at the exact moment which had been proclaimed by the Prophet Daniel. Our Lord Jesus Christ began His public ministry with the words, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1: 15), and the time period which He proclaimed as being ended was the period

of "seven weeks, and threescore and two weeks" of which Daniel spoke (Dan. 9: 25). This period of 483 years elapsed between the time of the decree of Artaxerxes and the baptism of our Lord by John, and thus we have another evidence of the fact that God's purpose always works out in time, and on time. Herein lies a tremendous lesson for us who are living at present.

Let us try to visualize for a moment the state of mind of the people of John's day. For about three hundred years the prophetic voice had been silent. Malachi, the last of the Old Testament prophets, had delivered his message over three hundred years before, and his last proclamation had been that "the Sun of righteousness" would "arise with healing in his wings" (Mal. 4: 2), and that there would be a tremendous clearing up of all who do wickedly. He had also said that Elijah the Prophet should come before "the great and dreadful day of the Lord" (Mal. 4: 5). Here was John the Baptist preaching in the spirit and power of Elijah, and Luke tells us that the people were in expectation. Was John the expected Messiah? Was he another prophet? Was he Elijah appearing again?

Perhaps some of them could remember the strange things that had happened thirty years before — the news which had then flashed around the countryside of the strange happenings at the birth of a child in Bethlehem. There might, indeed, have been some of the shepherds in the crowd at the Jordan who had heard the angelic glory song, and others who might have heard the story of the visit of the Wise Men from the East. These memories might have been enlivened by John's statement, "There standeth one among you, whom ye know not" (John 1: 26), and his declaration that One mightier than he was coming "whose fan" was "in his hand," and who would immediately begin to separate the wheat from the chaff (Luke 3: 17).

John had an urgent message and he did not mince matters. He exhorted the people to repentance, and proclaimed that remission of sin was con-

tingent upon repentance. He did not spare the feelings of his hearers; he called them a "generation of vipers"; he saw the rottenness and hypocrisy of the profession that the crowd around him were making; he knew, as Bishop Ryle says, that "the spiritual disease of those before him was desperate, and of long standing, and he knew that desperate diseases need strong remedies."

Would to God that we could find such messengers today! There was a time when the preachers in our churches were not afraid to expose the hypocrisy so current among us, when they proclaimed the absolute certainty that "we shall all stand before the judgment seat of Christ" (Rom. 14: 10), and when they faced kings and people alike with a stern denunciation of individual and national rebellion against God and His law.

Modern Christianity has developed into a religion drenched with sentimentality and largely devoid of sacrifice. We have let slip the urgency of the message of Jesus Christ, which indicates that there can be no crown without a cross. This is particularly true in relation to the manner in which organized religion generally allows the condition of the nation to continue unnoticed and without proclaiming the urgent need of taking the only course by which disaster can be avoided — the way of repentance.

Just what would John the Baptist say to us today, if he were again to appear on this earth? The conditions in which we are living are in many ways similar to those when he preached by the banks of the Jordan. The world is dominated by the spirit of militarism and, while the might and power of Imperial Rome have gone, there are still powers of aggression rampant among us and those who desire, by the exercise of supreme dictatorship, to impose their will on the earth.

There are still those among us who, as was the case in John's day, feel that they can rely absolutely upon the traditions, the glories and the prestige of the past to carry them safely through the present without any effort on their part. Such people forget that the history of

the past has been the story of the definite and progressive fulfillment of the Divine purpose, and that, while there has been, all down the ages, clear and unmistakable evidence of the working out of that purpose, there has also been clearly distinguishable the plot aimed at frustrating and making impossible the carrying out of God's will for mankind and the world.

In these circumstances, would John address us today as "a generation of vipers"? What would be our reaction if he did? I am perfectly sure that his message would be the message of repentance and that he would use exactly the same words as he did 1900 years ago, "Repent ye for the kingdom of heaven is at hand." He would indeed have firmer grounds for that assurance than he had when Jesus first came.

It is true that the Messiah came to bring to the people of His day the opportunity to function as the Kingdom of God, but they rejected the opportunity, and added to their rejection the crowning folly of crucifying "the Holy One and the Just" (Acts 3: 14) and proclaiming, "We will not have this man to reign over us" (Luke 19: 14); "We have no king but Caesar" (John 19: 15). But, today, there is a difference!

Now, indeed, "the time is fulfilled"; the signs of the times have been given to us in abundance. They are still being displayed and there is little more of "all that the prophets have spoken" to

be fulfilled. I believe this is the generation concerning which our Lord said, "This generation shall not pass away, till all be fulfilled" (Luke 21: 32).

Therefore, the time has come when we must take stock, particularly with regard to our national expression of Christianity — and we are thinking in the national sense. We profess and call ourselves Christians; we claim to be part and parcel of a Christian civilization, and I think I can almost hear our Lord asking the question in relation to that profession, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46).

How could we answer that question? We might perhaps begin by saying, "What is it that we are not doing?"

Well, there is a very broad answer to such a query as this. In the first place, we are absolutely ignoring the vital necessity for obedience to, and the administration of, the Divine Law, in relation to every phase of human life and activity. We are refusing to admit that present national and world conditions are entirely due to our disregard of God's Word. One of the conditions of Christian service is obedience to the Divine Law, for our Lord says, "If ye love me, keep my commandments," and His commandments were the commandments of God as laid down for the foundation of the constitution and economic system of the Kingdom of God. Not one of these commandments has been abrogated and the New Order, toward which we are rapidly ad-

vancing, will be governed completely by the administration of these same commandments.

We are nationally denying the responsibilities of our heritage; indeed, we altogether ignore the fact that we have a supreme heritage based upon the covenant God made with our forefathers, which is irrevocable. We have allowed ourselves to be drawn into false entanglements with nations and peoples who not only do not profess allegiance to Christian principles, but absolutely deny Christianity altogether. By these entanglements, we have deliberately broken the Divine injunction, "Thou shalt make no covenant with them, nor with their gods" (Ex. 23: 32).

But no matter how much this may be pointed out to those who are in positions of leadership, no attention whatever is paid because we have lost all idea of the fact that it is still incumbent upon us to recognize that we are the people charged by God as responsible for such service to Him, and that obedience to His will devolves upon us as the agents of His purpose. We are guilty, too, of failing to proclaim the Gospel of the Kingdom which presents the Kingdom of God as a practical reality soon to function here on earth under the administration and personal sovereignty of Jesus, the coming King. There is much room for repentance! There is an urgent demand that the call to repentance should be sounded throughout the land.

(Continued from page 305)  
quence of events is the same in all prophecies relating to this period. First, there is a description of Israel's disgraceful and hopeless condition; second, the intervention of the Redeemer in remembrance of the covenant; and third, the restoration of Israel and the happy future of all nations under the kingship of Jesus Christ.

We have seen the plight of the covenant people in Isaiah 59; and, as the chapter closes, we see their dramatic rescue by the Lord Himself. Next, chapter 60 begins appropriately with this preview of the restoration:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

We find the same sequence in Zephaniah: first, the judgment; next, the rescue; and last, this jubilant scene as the King of Glory appears in their midst:

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." (Zeph. 3: 14-17.)

You will find the same sequence in the latter part of the *Book of Revelation*. The pattern is the same in Jesus' teachings as recorded in *Matthew 24*, *Mark*

13, and *Luke 21*. Always there is the appalling night of darkness before the dawn. It is a fearful time when even "the elect" will be prone to deception and fear. But Jesus the Christ will still be the Light in our dwellings when thick darkness and gloom encircle the earth. "Lead, kindly Light — Lead Thou me on!"

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# THE BOOK OF THE KINGDOM

## CHAPTER XXII

### THE DEPORTATION OF THE HOUSE OF JUDAH

**R**EHOBOAM, THE SON OF Solomon, whose mother was an Ammonitess named Naamah, was forty-one years old when he began to reign in Jerusalem. He reigned seventeen years and the account describes conditions which existed under his rule:

"Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel." (I Kings 14: 22-24.)

#### *Moral Depravity*

Here we have depicted a low state of morality. The term sodomites, designates moral perverts and is a reference to a type of immorality that develops when men turn away from God, ignore all spiritual standards and sink into physical degradation. These very conditions are in evidence today in our nation's capital and elsewhere in the land, clearly indicating a nation ripe for judgment because of these abominations.

The record states that Judah, under the rule of Rehoboam, followed the same course that Israel under the rule of Jeroboam had taken. Because his people had turned away from Him, God allowed their enemies to be successful in their military aggression against them. In the fifth year of Rehoboam's reign Shishak, King of Egypt, came against Jerusalem. Being successful in his campaign, he took away all the treasure of the House of the Lord and of the King's house, including all the shields of gold that Solomon had made for his guards. Under the rule of David and Solomon immense amounts of treasure had been gathered into Jerusalem and much of this was now carried away into Egypt.

#### *Egypt Victorious*

Rehoboam made shields of brass for his guards to take the place of the shields of gold that the King of Egypt had taken among the spoils of war. The House of David was greatly weakened in military strength because of the revolt of the House of Israel, for during the reign of Rehoboam a constant state of war existed between him and Jeroboam, ruler of Israel. It was because of this weakened military position that the Pharaoh of Egypt was able to gain a victory over Judah.

Following the death of Rehoboam, his son Abijam reigned in his stead. He reigned three years in Jerusalem and the warfare between Judah and Israel continued during his reign. The account states:

"And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father." (I Kings 15: 3.)

#### *Asa's Good Reign*

However, for David's sake, who was right in God's sight except in the matter of Uriah the Hittite, God raised up a son to follow Abijam upon the throne. Asa came to the throne upon the death of his father Abijam and he reigned for forty-one years in Jerusalem. He did right in the sight of the Lord by removing the sodomites from the land and destroying all the idols that his predecessors had made. He also removed Maachah, his mother, from being queen mother because she had made an obscene image which he destroyed. Though all the high places were not destroyed, yet Asa's heart was perfect with the Lord all his days.

There was a war between Asa, King of Judah, and Baasha, King of Israel, and Asa took all the silver and gold left in his treasury and sent it to Ben-hadad, King of Syria, in an effort to break the league between Syria and Israel. Ben-hadad did as requested and this brought relief to Jerusalem from the pressure of war, since the King of Israel had to turn his attention to defending himself against attacks made upon his land by Ben-hadad.

Upon the death of Asa his son Jehoshaphat began to reign in Jerusalem over Judah in the fourth year of Ahab who was reigning over Israel in Samaria. He was thirty years old when he began to reign and he reigned for twenty-five years at Jerusalem.

"And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places." (I Kings 22: 43.)

#### *Peace With Israel*

Jehoshaphat made peace with Israel and joined with Ahaziah, King of Israel, in making ships to go to Ophir for gold. Evidently the desire was to reopen the trade formerly carried on by Solomon, but the ships were wrecked at Ezion-geber. Eliezer prophesied against Jehoshaphat, saying that, because he had joined himself with Ahaziah, King of Israel, the son of Ahab, who was very wicked in the sight of the Lord, the Lord had destroyed his work and the ships were damaged so that they could not sail to Tarshish.

Upon the death of Jehoshaphat his son Jehoram came to the throne. In order to strengthen his reign he slew all his brothers and some of the princes of Judah. He was thirty-two years old when he began to reign and he reigned eight years in Jerusalem. The account states:

"And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord." (II Chron. 21: 6.)

An account is given in the preceding chapter (Chapter xxi, DESTINY for August 1951) of the alliance between Ahab and Jehoshaphat. Evidently as a result of the friendly relationship established between the kings of Israel and Judah, Jehoshaphat's son became acquainted with the daughter of Ahab and their marriage ensued. The result

of the alliance between a righteous and an unrighteous king brought evil to the family of Jehoshaphat because his son, following his marriage, adopted the practices of Ahab.

### *Revols Against Judah*

Although the southern kingdom, or House of Judah, became very sinful before the Lord, He did not destroy the House of David because of the covenant He had made with David when he became King. However, the Kingdom continued to be weakened by evil rulers and revolts from its tributaries, whose taxes had been augmenting the king's treasury since David's time.

The Edomites revolted from the rule of Jehoram and set up a king of their own. At the same time Libnah revolted from the rule of the House of David. Libnah was an ancient royal city of the Canaanites which was originally taken by Joshua (Joshua 12: 15). The reason for the revolt at this particular time was in connection with activities in Edom. The Edomites, who were expending their conquests over the southern border of Philistia, stirred up revolts against the Throne of David wherever it was possible to do so.

### *A Message from Elijah*

Jehoram made high places in the mountains of Judah and led the people astray, causing them to commit fornication. The account states that he compelled the people to sin in this respect. Thereupon, a message in writing from Elijah the Prophet came to him:

"Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the House of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: And thou shalt have great sickness." (II Chron. 21: 12-15.)

The Lord stirred up enemies that came against Judah to plunder the kingdom and they took away Jehoram's possessions, his wives and all but his youngest son. Afterward he was taken ill with an incurable disease and he died in great pain as Elijah had predicted. No one lamented his passing and he was buried in the city of David, but not in the place of the sepulchres of the kings.

### *Athaliah*

Upon the death of Jehoram Ahaziah (spelled Jehoahaz in II Chron. 21: 17 and Azariah in II Chron. 22: 6), his youngest son, became king, for the Arabians had slain all his older brothers. He was forty-two years old when he began to reign and he reigned for one year. His mother's name was Athaliah and she was a daughter of Ahab, the son of Omri. He walked in the ways of Ahab, for his mother was his counsellor in doing wickedness.

When men choose a wife for themselves, it would be well for them to contemplate the fact that they are selecting the mother of their children. Athaliah was a wicked woman and as his mother she counselled the King to follow in the sins of her father Ahab. Ahaziah did evil in the sight of the Lord and entered into alliance with Jehoram, the son of Ahab.

### *Jehu Leads Revolt*

As pointed out in a previous chapter, Ahaziah was visiting Jehoram at Jezreel, where the latter was staying to recuperate from wounds received in battle. While the King of Judah was with Jehoram at Jezreel, Jehu led a revolt against the King of Israel and, after slaying Jehoram, he killed Ahaziah as well. The record states:

"And the destruction of Ahaziah was of God. . . . And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Jehu [or caused him to be seen by Jehu]: and when they had slain him [for Jehu gave orders that he be shot in his chariot], they buried him [i. e., his subjects buried him, taking him to Jerusalem]." (II Chron. 22: 7-9.)

### *David's Line Saved*

When Athaliah, the mother of Ahaziah, saw that her son was dead she endeavored to destroy all the seed-royal of the House of Judah.

"But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land." (II Chron. 22: 11-12.)

The priests had private apartments within the precincts of the Temple and in one of these the infant son of Ahaziah was hidden where he remained in security while Athaliah reigned as Queen. In the seventh year Jehoiada the priest felt strong enough in the security measures he had taken to move against Athaliah. He assembled the commanders in Judah and the Levites from all the cities of Judah, with the heads of the families in the land, to come to the House of the Lord and he announced to them:

"Behold, the king's son shall reign, as the Lord hath said of the sons of David." (II Chron. 23: 11.)

### *Coronation of Joash*

Jehoiada made elaborate preparations to defend the King, organizing those supporting him with their weapons in readiness in their hands. They then proceeded to carry out the coronation ceremony and Joash was made King:

"Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king." (II Chron. 23: 11.)

When Athaliah heard the noise of the people running and praising the new King, she came into the House of the Lord. She took in the entire scene, saw King Joash standing by his pillar (the coronation stone), the trumpets by the King and all the people rejoicing. Realizing the significance of what she saw, she tore her clothes, crying, "Treason, treason!" But Athaliah was taken from the House of the Lord and slain.

### *Short-lived Reformation*

Under the rule of Joash a great spiritual reformation was inaugurated in Judah. The people went to the House of Baal and ripped it down, slaying the prophets of Baal.

Plans were then laid for repairing the House of the Lord. As long as Jehoiada the Priest lived the work was carried on, but after his death the princes of Judah came to Joash and influenced him to suspend the work on the House of the Lord. Idolatry was again established:

"And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass." (II Chron. 24: 18.)

Prophets were sent to them but they would not hear. Then Zechariah, the son of Jehoiada the Priest, said to the people:

"Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you." (II Chron. 24: 20.)

### *Zechariah the Priest Slain*

Joash had departed far from the ways of the Lord by that time and, as a result of the condemnation of his activities by Zechariah, the King ordered that he be stoned to death in the court of the House of the Lord. Joash no longer remembered the kindness of Jehoiada the Priest and slew his son Zechariah who, when he lay dying, said:

"The Lord look upon it, and require it." (II Chron. 24: 22.)

Thereafter, as an instrument of judgment in the hand of the Lord, the Syrians came against Judah and Jerusalem and destroyed all the princes and a great many in the land because they had forsaken the Lord and in the execution of judgment against Joash himself. When the Syrians departed they left him in great distress, and because of the suffering inflicted, his own servants conspired against him and slew him in his bed. He was buried in the city of David but not in a sepulchre among those of the kings.

### *Amaziah's Apostasy*

Amaziah, the son of Joash, King of Judah, was twenty-five years old when he began to reign and he reigned for nine years in Jerusalem. He began his reign by doing right in the sight of the Lord, but he finally departed from the ways of righteousness when, after defeating the children of Seir, he took their idols and set them up in Judah to be worshipped. A prophet was sent to the King but after he started to condemn him for his acts, Amaziah told him to cease or else he would be killed. Then the prophet stopped speaking and said:

"I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel." (II Chron. 25: 16.)

Amaziah challenged Joash, King of Israel, to conflict and the King of the northern kingdom tried to persuade him to leave him alone. But Amaziah would not do so, so Joash took Amaziah prisoner and, going to Jerusalem, he broke down a large section of the wall of the city. He carried away silver and gold and took hostages with him on his return to Samaria.

Amaziah was later slain as a result of a conspiracy that had risen against him and his son Uzziah reigned in his stead. He was sixteen years old when he began to reign and he reigned for fifty-two years. He sought the Lord and, as long as he did, the Lord made him prosper.

### *Uzziah's Leprosy*

When Uzziah became strong and powerful his pride led to his downfall. He went into the Temple of the Lord

to burn incense upon the altar of incense. Azariah the Priest remonstrated with him, but the King became very angry and, while the scene was taking place in the Temple, leprosy appeared upon his forehead. He had aspired to honor and to be a priest rather than a king and as a result of his effrontery, which brought on the loathsome disease, he had to live in a house apart while Jotham, his son, ruled the people.

Jotham was twenty-five years of age when he began to reign and he reigned sixteen years in Jerusalem, doing right in the Lord's sight. God prospered him for this throughout his reign.

After his death Ahaz, his son, came to the throne, but he walked in the ways of the kings of Israel and made molten images for Baalim. He followed the idolatrous practices that had caused God's people to sin, so God delivered him into the hands of the kings of Syria and Israel. In one day one hundred and twenty thousand of his valiant men were slain. His reign was turbulent and disastrous for Judah because of the sins of Ahaz.

### *Hezekiah's Good Reign*

After the death of Ahaz his son Hezekiah began to reign when he was twenty-five years old and he reigned twenty-nine years. He did right in the sight of the Lord in accordance with all that David did before him. He restored the worship of Jehovah in the land and repaired the Temple, cleansing the House of the Lord of all corruption. The priests were sanctified and the services of the House of the Lord were set in order.

Hezekiah proclaimed a solemn passover for both Judah and Israel, but Israel had so apostatized that the reaction from most of the people to the proclamation was to make fun of it:

"So the posts passed from city to city throughout the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them." (II Chron. 30: 10.)

But a few of the people of the northern kingdom listened in spite of the ridicule and came to Jerusalem for the Passover feast. Throughout all Judah King Hezekiah wrought that which was good and right in the sight of the Lord, for he sought the Lord with all his heart.

### *Sennacherib Invades Judah*

However, Sennacherib, King of Assyria, was well aware of the weakened state of Hezekiah's kingdom as the result of so much internal strife under the rule of the many evil kings who preceded Hezekiah's reign and he prepared to invade Judah and fight against Jerusalem. When Hezekiah was informed that Sennacherib was coming against him in war, he stopped up all the wells and hid the water course of the Brook Gihon, evidently digging a subterraneous passage to bring its waters into Jerusalem (II Chron. 32: 30). He hoped this strategy would halt the Assyrian forces, for an army cannot fight without fresh water for its troops.

The walls of Jerusalem were repaired and weapons of warfare were made in abundance. Then Hezekiah addressed the people:

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him." (II Chron. 32: 7.)

The King evidently had in mind Elisha's statement made to his frightened servant, whose eyes he prayed

might be opened to behold the chariots of the Lord of hosts which were all around them. When the young man saw all this he no longer feared the enemy whose army had come to take Elisha prisoner. Hezekiah then said of Sennacherib:

"With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." (II Chron. 32: 8.)

### *Insulting Message*

The people were reassured by the words of their King. Meanwhile, Sennacherib, who was occupied at the time in the siege of Lachish, made use of propaganda and the psychology of fear as a weapon to create consternation among the people and undermine their courage. He sent a letter by messengers to the King in Jerusalem and messages to all the people of Judah, calling upon them to surrender. He warned the people that no god had been able to deliver any nation out of his hands:

"And his servants spake yet more against the Lord God, and against his servant Hezekiah. He [Sennacherib] wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand." (II Chron. 32: 16-17.)

Hezekiah took the insulting letter from Sennacherib into the Temple and spread it out before the Lord. He prayed earnestly and asked God to answer it and save them from the King of Assyria. Then Isaiah the Prophet sent a message to Hezekiah from the Lord promising deliverance:

"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord." (II Kings 19: 32-33.)

### *Interesting Prophecy*

Isaiah records in the 36th and 37th chapters of his book a detailed account of the challenge issued by Sennacherib against the God of Israel. This occasion was used by the Lord for the pronouncement of a most interesting prophecy, for God declared the city was being defended for His own sake and for the sake of His servant David:

"And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this." (II Kings 19: 30-31.)

In *Study of Jeremiah* \* the fortunes and movements of this escaping remnant are dealt with. The king's daughters (daughters of King Zedekiah, last King of Judah) became the wards of Jeremiah, who was instrumental later on in bringing to pass the fulfillment of this significant prophecy.

### *Result of Angel's Visit*

The fate of the Assyrian army of Sennacherib is stated as follows:

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." (II Kings 19: 35.)

Sennacherib lost that night many of his valiant men and

\* \$3.50 postpaid. Destiny Publishers, Haverhill, Mass.

he found it necessary to forego the planned attack upon Jerusalem and return to his own land. Later, as he was worshipping in the house of Nisroch, his god, he was slain by two of his sons.

### *Hezekiah Healed*

Hezekiah was taken sick and Isaiah went to him and told him to set his house in order for he was to die. But the King prayed earnestly that the Lord would let him live:

"He turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." (II Kings 20: 2-3.)

Isaiah had left the King and reached the middle of the court when the word of the Lord came to him to return and tell Hezekiah that He had heard his prayer and he would be healed. Fifteen years were added to his life and the Lord promised that both the King and Jerusalem would be saved from the King of Assyria for David's sake.

### *Dial of Ahaz*

Isaiah gave instructions concerning the treatment of the King's illness:

"And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shall thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." (II Kings 20: 7-11.)

The importance of this miracle is dealt with in "Joshua's Long Day," DESTINY for November 1946, where it was shown that the ten degrees, or two-thirds of an hour, that the shadow returned on the Dial of Ahaz, plus Joshua's "long day," when the sun and moon stood still, or remained silent, in midheaven for about a whole day, made the necessary correction in the long day. Joshua's long day was actually short of completing a full twenty-four hours by just two-thirds of an hour.

### *Hezekiah's Foolishness*

Berodach-baladan, King of Babylon, sent letters and a present to Hezekiah, for he had heard the King had been very ill. This is the first mention of Babylon in connection with Judah, for Babylon, previously only a province in the Assyrian Empire, had won its independence and was beginning its own rise to power at that time. Foolishly Hezekiah showed the ambassadors from Babylon all his treasure. He had amassed extensive riches during his good reign and there was nothing that he did not show to them. Isaiah came to the King afterward and inquired who the men were and where they had come from. Hezekiah told Isaiah where they were from and what he had done. Then Isaiah said:

"Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord." (II Kings 20: 16-17.)

In his pride Hezekiah had shown the future enemies of His people the treasure they would later covet.

Upon the death of Hezekiah, who was buried in the sepulchre of the sons of David, his son Manasseh reigned in his stead. Manasseh was twelve years old when he came to the throne; therefore, he was born after Hezekiah's life had been prolonged for fifteen years.

### *Manasseh's Evil Reign*

Manasseh reigned fifty-five years in Jerusalem and did evil in the sight of the Lord. He rebuilt the high places his father had destroyed, erected altars to Baal and worshipped the hosts of heaven. He defiled the House of the Lord with his idolatry by placing altars there and setting up an image of abomination in God's House. Manasseh made Judah and the inhabitants of Jerusalem to sin worse than the heathen peoples God had driven out from before them. If Hezekiah's life had not been prolonged the fifteen years given to him by the Lord in answer to his prayer, after Isaiah told him he was to die, Manasseh would not have been born.

Through His prophets God spoke to Manasseh and to the people, but they would not hearken. Because of the refusal to heed these warnings of His prophets, the Lord

allowed Manasseh to be taken captive by the captain of the hosts of Assyria and he was bound with chains and taken to Babylon. Manasseh did much to fill up the cup of Judah's sins and, as a result of his actions and the iniquity of the people during his reign, the Lord declared:

"Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done that which was evil in my sight." (II Kings 21: 12-15.)

In captivity Manasseh repented and turned to the Lord, praying for deliverance. The Lord heard his supplication and he was returned to Jerusalem, after which the statement is made, "Then Manasseh knew that the Lord he is God."

Following this Manasseh took away the strange gods and destroyed the heathen altars he had built. He repaired the altar of the Lord and sacrificed peace offerings and thank offerings, commanding Judah to serve the Lord God of Israel.

*(Continued from page 298)*  
rescued. Two weeks ago Utah became the 22nd state to request a constitutional convention and try and do something about taxes. There has got to be a limit some place. . . .

"Ten more states are needed. As DeWitt Emery, the president of the Small Businessman's Association, said, 'This is the voice of the people.' This is grass roots. Never before has there been a petition for a constitutional convention which has sprung up directly from the states. Usually Congress asks them to ratify. This time the state legislatures are telling Congress to get on with it.

"I think Georgia and South Carolina and Missouri are ready to go along. Now build a bonfire under your own state legislature; seven more states to get together and say, 'Let's limit taxes.' Let's limit income taxes to a definite percentage of income; let's draw a line somewhere; let's say, 'No more.' Say, if anybody is going to take over all the private property in this country, he is going to have to fight for it. . . .

"Tonight 2,361,806 of us are working for the federal government; that means counting state and local government workers. One out of every nine Americans is already working for the government. When it is nine out of nine, it won't make any difference by whatever name we call our super government, individual freedom will be gone. From then on your government can make you work any place, at any job, at any wage, or for nothing. Now remember this, no one came to this country originally or since to found a government; we came here to get away from government.

"President Truman has been warned by North Carolina's Representative Doughton, his own tax leader in the House, that the taxpayer has been milked dry, that from here on they are just going to have to cut expenditures. But they won't. They won't as long as we have no legal constitutional protection from another tax squeeze — and another and another and another.

"Woodrow Wilson said that the history of liberty is a history of limitations on the power of government. I am convinced our only hope for limiting our malignant expansion of bureaucracy is to starve it by cutting off the supply of tax dollars on which it feeds. Now with spending for hardware [of war], unavoidable right now, non-defense spending has got to be curtailed. Harry Flood Byrd says we can lop off 9 billions in expenses; instead, we are adding 7½ billions, and if President Truman has his way, 10 billions.

"There is no more robbing the rich, you know; they have already had it. If you took away from every man making \$25,000 or more; take every cent they earn and all their money combined wouldn't run your government for three weeks. When they talk higher taxes, Americans, they are not talking about the rich any more, they are talking about you and me. It isn't whether the rich shall become poor, but whether the poor shall become slaves. We who would die to protect our precious freedom from a despot are losing it in small bites without a fight.

"The tax collector has your shirt; hang on to your trousers. Tell your state legislature to limit taxes, tell him we fought a war once to make the tax collectors of George III get their hands out of our pockets and we are getting fighting mad again. Now I want to read you something. These are not my words; I am quoting:

"It would appear that success is to be punished, that exorbitant taxes have made it a crime to prosper. The end result of such an order can be only the removal of incentive, the discouragement of our people and the destruction of our free society."

"As I say, these are not my words, but the chap who wrote them knew what he was talking about. They were written by a man named Socrates, ghost writer for the King of Persia, 400 years before Christ. And he was right, you know. The golden age of Socrates did end in his own time."

Unless we learn these lessons of history, and learn them quickly, an age in which men boast of wonderful achievements, this modern era of great development, is also coming to its end. The final straw that will break the camel's back will be excessive taxation, for no nation will long survive the virtual confiscation of the property of its citizens.

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# Through Judgment To Restoration

By WILLIAM O. LAY, JR. and D. F. PAIN

## PART I

NEVER HAS THE hope of men for peace and security seemed more remote or futile than in today's strife-torn world. Greece and Korea, Malaya and Indo-China are bloody chapters in the post-war turmoil. Militant Soviet activity proceeds apace in many other strategic areas, while widespread disunity over basic policy hamstrings the United States and the British Empire. Purblind politicians and blundering diplomats have temporized with the forces of evil until aggressive hordes under the red banner of Communism threaten the very existence of Anglo-Saxon civilization.

Even at this late hour, many leaders still look for a resolution of the crisis through the United Nations, American technological superiority or achieving a *modus vivendi* with Communist Russia. Such vain and pernicious expectations create a fool's paradise of optimism which obscures the immensity and urgency of the crisis.

The present world situation cannot be understood if one sees only the mechanistic forces contending on the global battlefields. Optimism is possible for those unaware of the scope and magnitude of the satanically-inspired Communist plot. Pessimism is inevitable for those who, unaware of the spiritual background, weigh the might of Russia against the wavering and unprepared Western nations, the calculated designs of the Kremlin leaders against the subversive-ridden Anglo-Saxon governments drifting without any adequate global strategy.

Yet there is light which brings order out of the confused and turbulent world picture. The great central theme of restoration, provided in the Scriptures through the fore-knowledge of God, proclaims that the vision of a peaceful and ordered world is no vain chimera but rather the imminent and inevitable accomplishment of Divine pre-determination.

During the forty days after His resurrection, Jesus appeared often to the Apostles and spoke to them of things pertaining to the Kingdom of Heaven. One of the last questions put to Him before the ascension was:

"Master, will You at this time restore the kingdom to Israel?" (Acts 1: 6, *Ferrar Fenton Trans.*)

*Israel!* Not the usurpers, the men of violence calling themselves Israelis, who now hold the Holy Land. Rather true Israel, "lost" through the centuries and still blind to their own background, the Anglo-Saxon-Celtic peoples, who have carried the Gospel of Salvation to the far corners of the earth in these latter times, even while declaring themselves Gentiles.

Paul stated concerning Israel:

"If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11: 15.)

The chaos of these times has meaning only when seen as the culmination of refining judgment designed to fit the Anglo-Saxon peoples for their destined task of world leadership. Peace can never come through the ruthless sway of aggressive powers, nor from world governments in which heathen masses outvote the minority of morally-disciplined free men. Peace will be established by the instrument chosen of God for this purpose — regenerated Israel.

That the race of Isaac's sons underwent 2520 years (Seven Times) of punishment for rebellion and apostasy is known to all who have closely studied the Bible narrative. Measured from the final invasion and captivity of ten-tribed Israel in 721-719 B.C., this period ended in 1800-1802 A.D. Then came Great Britain's golden era of expansion. Meanwhile, the United States grew into the "Great People" destined to spring from Manasseh (Gen. 48: 19).

The great signal heralding the restoration of Israel came in 1917 when Great Britain, taking Jerusalem from the Turks, ended the long period in which Gentile powers had dominated the Holy City. The Times of the Gentiles were fulfilled (Luke 21: 24). The generation privileged to witness the dramatic and awesome scenes closing the age had arrived. Only a few alert watchers marked the significance of the event.

The number 1335 is given the connotation of Divine favor and blessing in the closing verses of the Book of Daniel:

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan. 12: 12.)

This number should prominently mark the transition to Israel predominance in world affairs, since all nations of the earth will benefit from the ensuing renaissance. It is therefore noteworthy that Jerusalem was liberated in the 1335th year of the Mohammedan calendar used by the last Gentile power to hold the Holy Land (bottom of Chart I).

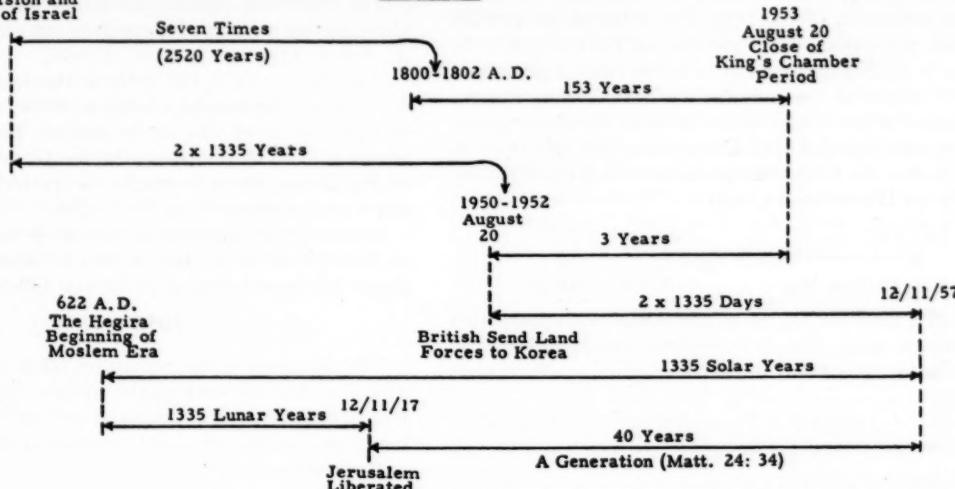
Moreover, from the Hegira date of 622 A.D., which opened the Moslem era, a period of 1335 solar years terminates in 1957. Thus, these two 1335 cycles — lunar and solar — precisely define a forty-year generation extending from 1917 to 1957!

Neither two world wars nor subsequent dislocations compelled Britain and America to search their own background and rediscover spiritual values. But the Divine plan continued to guide world events toward the climactic ordeal from which would emerge a cleansed and humbled Israel.

The penultimate phase of the judgment process began with the outbreak of the Korean war on June 25, 1950. The United States committed itself completely at the start. Great Britain, which at first sent only naval and air units,

721 - 719 B.C.  
Final Invasion and  
Captivity of Israel

CHART I



W.O.L. / D.F.P. 6/9/51

came completely into the conflict on August 20, 1950 when the British Government announced that land forces were being sent at once to Korea.

Again the cycle of blessing appears. There are exactly  $2 \times 1335$  years from the final invasion and captivity of ten-tribed Israel in 721-719 B.C. to 1950-1952 A.D. And from the August 20, 1950 date noted above, a period of  $2 \times 1335$  days terminates on December 11, 1957 which will fall forty years — *to the very day!* — after British forces freed Jerusalem from Gentile domination on December 11, 1917.

August 20, 1950 was also exactly three years before the Great Pyramid's Hall of Judgment period ends on August 20, 1953. And from 1800 A.D. (2520 years after 721 B.C.) a cycle of 153 years extends to the 1953 date. The number of the Elect (153) recurs constantly in the history of the United States and the British Empire.

"This number is found in the last chapter of John's Gospel in connection with the great take of fishes:

"Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken." (John 21: 11.)

"One hundred and fifty-three is therefore the number of the elect, since at the start of His ministry Jesus told two apostles, 'I will make you fishers of men.'" (*Introduction To Divine Chronology*, p. 9.\*)

Thus, the various time-cycles dovetail to set the forty-year generation from 1917 to 1957 precisely into the unfolding pattern of history. It is with these forty fateful years that this article (which is in three parts and will be continued in the next two issues of *DESTINY*) will deal. In its limited scope, it will seek to trace the marvelous continuity as successive stages of the judgment process come to pass.

The forty years from November 10-11, 1918 to November 10-11, 1958 mark secondary terminals of "This Generation." Jesus said:

\*By Wm. O. Lay, Jr. 25 cents postpaid. Destiny Publishers, Haverhill, Mass.

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matt. 24: 34.)

It will be seen that, in general, the 1957 terminal relates to events bearing upon the restoration of Israel, while the 1958 terminal is concerned more with the ultimate break-up of false Gentile-Babylonian world systems.

#### *The Time-Cycle Combinations*

The time-measures appearing on the charts are, with one or two exceptions, those familiar to all students of Divine chronology. It is newly-discovered combinations of these cycles that show forth the harmony and interrelation of events in a hitherto unrevealed manner. The great Divine plan of world redemption, stupendous in scope, is perfectly planned down to the minutest detail.

#### **1600 + 153**

The number 1600 appears in the Book of Revelation where it has mystical significance in connection with the ultimate winnowing of evil from the world:

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (Rev. 14: 19-20.)

By itself, the number 1600 may mark events relating to judgment either upon Israel or nations of the Babylonian world order. When 153 is added to 1600, the combination relates particularly to phases of judgment upon "Israel, mine elect." It is therefore the chronological equivalent of the verse in Isaiah's first chapter:

"And I will turn my hand upon thee, and purely purge away thy dross." (Isa. 1: 25.)

Or to the parallel passage in the New Testament:

"And he will thoroughly purge his floor, and gather his wheat

into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3: 12.)

The  $1600 + 153$  cycle also appears with the 153 factor raised to perfection ( $10 \times 153$ ). The number 10 signifies numerical perfection, the perfection of Divine order. In this form it applies particularly to related developments at successive stages of the judgment process. Thus, the re-mobilization of the United States to meet the threat posed by Communist aggression in Korea came precisely  $1600 + 1530$  days after the United States declared war on Germany and Italy on December 11, 1941.

$$\begin{array}{ccc} 12/11/41 & & 7/7/50 \\ \leftarrow & 1600 + 1530 & \rightarrow \\ \text{U.S. Declares War} & & \text{U.S. Orders Draft} \end{array}$$

Similarly, the June 11, 1942 Anglo-American pacts with Soviet Russia came  $1600 + 1530$  days (inclusive) after the United States recognized the Soviet Union on November 16, 1933.

The  $1600 + 153$  cycle is frequently found with two days added to make "the third day made perfect."

"The words 'on the third day' are familiar to every reader of the Scriptures. It is the period in which developments come to their final state of perfection, with the paramount example being the 'perfecting' of our Lord's work of atonement when He rose on the third day. Jesus Himself gave this significance to the three-day period:

"Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected." (Luke 13:32.)" (Introduction To Divine Chronology, p. 20.)

### $1600 + (2 \times 88)$

To the judgment motif of 1600, this combination adds the connotation of Divine instrumentality expressed by  $2 \times 88$ .

"The same significance, in progressively intensified form, at-

taches to the series 8:88:888. All indicate renewal or Divine mediation." (Introduction To Divine Chronology, p. 8.)

The numerical significance is therefore that of the *Divine Hand guiding judgment*. Its applications are similar to those of  $1600 + 153$ .

The  $1600 + (2 \times 88)$  cycle is also found as  $1600 + (2 \times 88 + 2)$ , the two days being added to the  $2 \times 88$  factor to form the third day made perfect. This is the form in which  $2 \times 88$  days appears in the Great Pyramid's Hall of Judgment where it marks the period covered by the north and south walls of the Coffer.

Equivalent in significance to  $1600 + (2 \times 88)$  and  $1600 + (2 \times 88 + 2)$  is  $1600 + 880$  in which the single 88 factor has been raised to perfection ( $88 \times 10$ ).

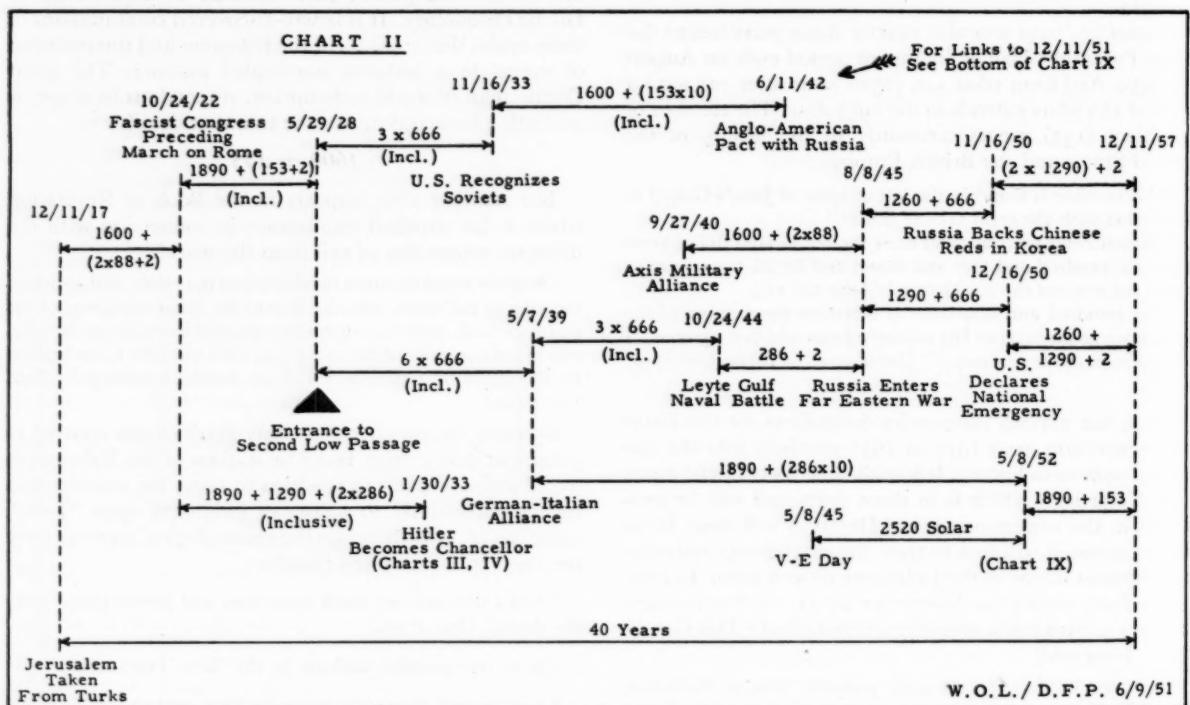
### $1056 + 153$

The numbers of the Scriptures often have a far deeper meaning than appears on the surface. This is particularly true in the case of the "thousand and six hundred furlongs" mentioned in the previously-quoted verses from the Book of Revelation.

Translated into feet, using the present-day value of 660 feet to the furlong, the distance involved is found to be  $1600 \times 660$ , or 1,056,000 feet. This figure conceals a message to modern Israel. In the following tabulation, the first number is 1000 times the number of Israel's tribulation (390), taken from the fourth chapter of Ezekiel (Ez. 4:5). The second number is 1000 times the number of the Beast (666), given in the thirteenth chapter of Revelation (Rev. 13: 18).

390,000 Punishment upon the House of Israel when linked with the 666,000 False Gentile "beast" system.

1,056,000



With this synchronism as a basis, it was found that the sum of 666 and 390 (1056), with 153 added, provided a combination which had applications equivalent to those of  $1600 + 153$ .

### $1600 \times 9 \times 10$

There is yet another mystery concealed in the 1600 measure. Multiplied by 9 (the number of finality and judgment), times 10 (the number of numerical perfection), it gives us 144,000, which is the number of the Redeemed mentioned twice in Revelation (Rev. 7: 4 and 14: 1). The throes of judgment prepare the way for the appearance of the Redeemed and for the world's promised Sabbath of rest.

### $1890 + 153$ and $1890 + (2 \times 88)$

The 1890 factor is seven times the number of pregnancy and deliverance ( $270 \times 7 = 1890$ ).

"This number [270], the nine months of pregnancy in days, is given prophetic significance in the Book of Esdras in the Apocrypha:

"'As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains . . . they slack not a moment: Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side. O my people, hear my word: make you ready to the battle, and in those evils be even as pilgrims upon the earth.' (II Esdras 16: 38-40.)

"Thus, the number 270, nine prophetic months, signifies 'birth pangs' of the new world order, or 'deliverance.'" (*Introduction To Divine Chronology*, p. 10.)

In combination with 153 or  $2 \times 88$ , 1890 marks steps in the Divine process designed to "deliver" Israel from bondage to the present world order. The two cycles often apply to events in the Gentile world which will cause throes and upheavals within the national life of America and the British Commonwealth. Thus, the Munich crisis reached its climax exactly  $1890 + (2 \times 88)$  days after Hitler became the German Chancellor on January 30, 1933. Both of these combinations also appear with the third day made perfect added.

### 2860

This is 10 times the number of "Displacement" and human error (286). On the charts it will be found both alone and in combination with 1600 or 1890. The combinations mark successive stages of unfolding judgment, or errors of British and American statesmen which intensify the throes of tribulation as the Israel nations continue intercourse with nations of the Babylonian succession instead of heeding the Divine injunction to "come out of her, my people" (Rev. 18: 4).

The number 2860 is also  $1600 + 1260$ , the latter factor signifying "trial" or "tribulation." The  $2860 + 1890$  combination, for example, can therefore combine the significance of judgment, tribulation and the pangs of deliverance.

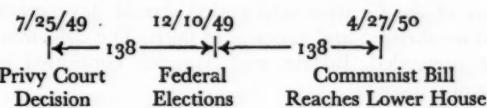
### 138 and 1380

Among the Jews who returned to Jerusalem from the

Babylonian captivity, mention is made in Nehemiah 7: 45 of 138 porters, a remnant of the 4000 appointed by King David from the tribe of Levi (I Chron. 23: 5). One of the duties assigned the porters was that of watching at the gates of the House of the Lord, "that none which was unclean in any thing should enter in" (II Chron. 23: 19).

A Divine time-measure of 138 days, or multiples thereof, constantly appears when any person or group, mainly of the middle class, stands on guard to prevent subversive elements from corrupting the national life. The "Porters," or Watchmen, appear to play a major role in "Cleansing the Sanctuary," since  $50 \times 138$  is 6900, which in turn is the sum of  $3 \times 2300$  (Dan. 8: 14). Fifty is the number of jubilee or deliverance.

It is of interest to note that a cycle of 138 days appears frequently in Australian parliamentary affairs. The Federal Elections of December 10, 1949 came 138 days after July 25, 1949 when Lord Porter, in the London Privy Court, denied the appeal of the Commonwealth of Australia against invalidation of the Bank Nationalization Bill by the High Court of Australia. From December 10, 1949 another period of 138 days terminated on April 27, 1950 when the Communist Party Dissolution Act reached the lower chamber of the Australian Parliament.



Again, the Communist Party Dissolution Act reached the Australian Senate on June 3, 1950 and passed the Senate exactly 138 days later (October 19, 1950). It was signed by the Governor-General on October 20, and 138 + 2 days later was declared unconstitutional by the High Court of Australia (March 9, 1951). This last date was also 286 plus  $2 \times 153$  days after the July 25, 1949 London Privy Court decision.

Following rejection of the Communist Bill, the Prime Minister asked for a double dissolution of both houses of Parliament. This was granted on March 19, 1951 in a proclamation signed by the Prime Minister and the Governor-General, Mr. McKell. This outstanding event in the career of Mr. McKell came  $88 + 1380$  days after he was sworn into office on March 12, 1947.

The Porters, or Watchmen, of Levi must not be underrated, for they were recommissioned for their important work in the Gospel and Kingdom ages by our Lord Jesus Christ, who said:

"The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." (Mark 13: 34.)

### 1900

This time-measure is the lunar metonic cycle (19) raised to double perfection ( $19 \times 10 \times 10$ ).

"It has been shown that many Biblical numbers are also astronomical cycles; other astronomical cycles not given in the Bible frequently appear in chronology, such as the 19-year metonic cycle after which the new and the full moon return to the same day in the year. When it appears in chronology, this cycle indicates 'restoration.'" (*Introduction To Divine Chronology*, pp. 6-7.)

It marks successive stages as the nations are guided toward the years of restoration.

\* \* \* \* \*

The significance of other time-cycle combinations that appear on the charts may be gained from the factors involved. Thus,  $1260 + 666$  marks tribulatative phases ensuing from the conflict between Anglo-Saxon civilization and the false Gentile order. The cycle of  $1380 + 120$  adds the connotation of warning to the perfected number ( $138 \times 10$ ), indicating the activity of the "Porters."

### RISE OF THE DICTATORS

#### *Instruments of Divine Wrath*

(Chart II)

The incessant upheavals of recent decades have beset the United States and the British Commonwealth only because they lacked the spiritual discernment to perceive their own Israelitish background and to conduct themselves in a manner worthy of it. The fiery trial of World War I should have compelled them to search their national life and realign it with Divine precepts. Following the British occupation of Jerusalem, the cry of the watchmen that the Times of the Gentiles had ended should have sparked a great awakening and renewal of faith. The call, however, went unheeded. Britain and America continued in the ways of darkness.

Since there was no voluntary compliance on the part of errant Israel, the process of Divine compulsion continued. Paramount among the agents of Divine wrath active during this forty-year period were the dictators heading the three scourges of Fascism, Nazism and Communism. John, the seer of Patmos, saw these as "three unclean spirits like frogs . . . which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16: 13-14).

Precise timing marked the arrival of modern dictatorships upon the world scene. They began with the rise of Fascism. The Congress of Italian Fascists which led to the March on Rome and brought Mussolini to power opened on October 24, 1922. This date was exactly  $1600 + (2 \times 88 + 2)$  days after the British entry into Jerusalem on December 11, 1917. Moreover, October 24, 1922 was  $1890 + (153 + 2)$  days (counted inclusively) before May 29, 1928 which marked the entrance to the Second Low Passage in the Great Pyramid. The Second Low Passage, extending from 1928 to 1936, covered the intensifying tribulation preliminary to the 1936-1953 judgment period. The two time-measures marking October 24, 1922 set the rise of Fascism exactly within the context of the world panorama it was to influence so fatefully.

National Socialism emerged as the predominant force in Germany on January 30, 1933 when Hitler became Chancellor of the Reich. This was the sum of  $1890, 1290$  and  $2 \times 286$  days after October 24, 1922. Other measures marking January 30, 1933 will appear on subsequent charts.

The Communists seized power in Russia during the November 1917 revolution, just prior to the period covered by Chart II. However, the time-cycles mark recognition of the Soviet Union by the United States Government on November 16, 1933 as a cardinal step in the rise of Com-

munism. The date was  $3 \times 666$  days (inclusive) after the opening of the Great Pyramid's Second Low Passage on May 29, 1928. Cycles appearing on later charts will further accent the importance of November 16, 1933.

The chart traces the shifting alignments, the ascendancies and declines in the realm of the "three unclean spirits." Germany and Italy formed a military and political alliance on May 7, 1939. This was  $6 \times 666$  days (inclusive) after May 29, 1928. Japan joined the Axis on September 27, 1940 when it signed a mutual assistance pact with Germany and Italy. All three Axis partners were crushed in World War II. The Leyte Gulf naval battle of October 24, 1944 crippled Japan's sea power, and within a year both Japan and Germany had capitulated. The Leyte Gulf battle came just  $3 \times 666$  days (inclusive) after the German-Italian alliance was proclaimed on May 7, 1939.

Displacement of the Axis powers brought to the forefront a more formidable enemy of Anglo-Saxondom, an enemy which shortsighted statesmen had accepted as a wartime ally. Anglo-American pacts of mutual assistance with the Soviet Union sealed the alliance on June 11, 1942. This date was  $1600 + 1530$  days (inclusive) after American recognition of Soviet Russia on November 16, 1933.

Russia entered the Far Eastern war just in time to assure herself a voice in the ensuing settlements. Her declaration of war against Japan on August 8, 1945 came  $1600 + (2 \times 88)$  days after the Axis military alliance of September 27, 1940 and  $286 + 2$  days after the Leyte Gulf naval battle.

The subsequent history of Soviet machinations in the Far East is well known. A preliminary phase of World War III opened when North Korea attacked South Korea on June 25, 1950. Later that year Communist China entered the conflict in support of North Korea.

Russia threw her full diplomatic support behind the Chinese Communists during the November 16, 1950 session of the United Nations. This was exactly  $1260 + 666$  days after the Soviet entry into the Far Eastern war on August 8, 1945. As the chart indicates, November 16, 1950 was also  $2 \times 1290$  days plus two before December 11, 1957 which closes a forty-year generation after the British entry into Jerusalem.

A direct result of Chinese Communist intervention in Korea was the December 16, 1950 American declaration of a national emergency. This came  $1290 + 666$  days after August 8, 1945 and also  $1290 + 1260 + 2$  days before December 11, 1957.

The chart stresses the significance of May 8, 1952 which will be both  $1890 + 2860$  days after the May 7, 1939 German-Italian alliance and  $2520$  days solar after V-E Day (May 8, 1945). From May 8, 1952 there are  $1890 + 153$  days to December 11, 1957.

The cycles charted clearly show the Rome-Berlin-Tokyo Axis as being eclipsed and superseded by Soviet Russia as the years of judgment upon apostate Anglo-Saxondom moved toward their climactic phases.

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